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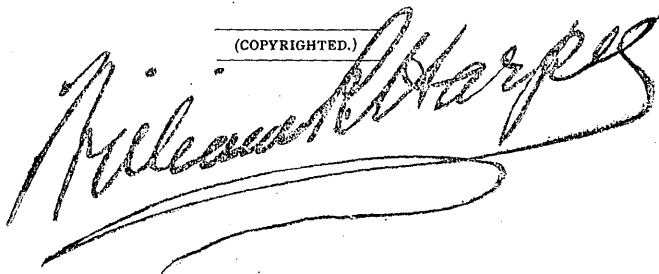
BY

President WILLIAM R. HARPER,

UNIVERSITY OF CHICAGO.

Samuel, Saul, David and Solomon.

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A large, stylized handwritten signature in dark ink, reading "William R. Harper". The signature is written in a cursive style with a long, sweeping underline that extends across the width of the signature.

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SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies.)

Prepared by President William R. Harper, University of Chicago.

GENERAL ANNOUNCEMENT.

1. **The Third Series:** The series on *Samuel, Saul, David and Solomon* includes twenty-four "studies," of which eight are given to 1 Samuel, eight to 2 Samuel and a portion of 1 Kings, and the remaining eight to general topics and questions relating to the history and literature of this period.
2. **Books of Reference:** The student will find helpful information in connection with these studies in Smith's "Bible Dictionary," Boston, *Houghton, Mifflin and Co.*; the Schaff-Herzog "Encyc. of Biblical Knowledge," N. Y., *Funk and Wagnalls*; McClintock and Strong's "Cyclopedia," N. Y., *Harper and Bros.*; Geikie's "Hours with the Bible," N. Y., *James Pott and Co.*; Stanley's "Jewish Church," N. Y., *Chas. Scribner's Sons*; Blaikie's "Bible History," N. Y., *T. Nelson and Sons*; Smith's "O. T. History," Briggs' "Biblical Study" and "Messianic Prophecy," N. Y., *Chas. Scribner's Sons*; Orelli's "O. T. Prophecy," N. Y., *Scribner and Welford*; Edersheim's "Prophecy and History in relation to the Messiah," N. Y., *A. D. F. Randolph and Co.*
3. **Requirements:** (1) Absolute mastery of the contents of the Biblical passages considered; (2) thoughtful study of the Biblical topics proposed; (3) conscientious verification of texts cited; (4) careful testing of all statements made; (5) reading *with pencil and note book* in hand, the references given to general literature; (6) rigid classification of results.

STUDY I.—SAMUEL'S EARLY LIFE; 1:1-4:1a.

- Remarks:** 1. Remember that it is our purpose to gain a clear and comprehensive knowledge of (1) the books (Samuel and a portion of Kings); (2) the period of history which they cover; (3) the literature of that period; (4) the more important topics connected with these books, this history and this literature.
2. There are not many really helpful books to be consulted; but, whatever else the student may have, he is urged to purchase the two volumes on Samuel by Kirkpatrick in the series of "Cambridge Bible for Schools" (Macmillan and Co.), 90 cents each. These volumes will be used as the basis of the "studies" and will, therefore, be indispensable.

First Step: General Study.

- 1 **First reading:** Study (with note-book and pencil in hand) chapters 1:1-4:1a, and write down, as you go along, the main points of the story, e. g., (1) Samuel's parents; (2) Hannah's prayer and the answer; (3) Samuel's dedication; (4) Hannah's hymn of thanksgiving; (5) the degraded priest-

- hood ; (6) Samuel at the tabernacle ; (7) message of the man of God ; (8) Samuel's call and message to Eli ; (9) Samuel established as a prophet.
2. **Second reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the verses belonging to it.
 3. **Resume:** Take up the points or topics one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time ; but do not be satisfied until the entire material is firmly grasped.

Second Step: Word Study.

[In each chapter there are words or expressions which either (1) are obscure or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. These words or expressions should be studied. They can only be mentioned here ; but in nearly every case an explanation will be found in Kirkpatrick's *Samuel*.]

1. **Ch. 1: 1:** (1) Views as to location of *Ramathaim-Zophim* ; (2) how much was included in *Mount Ephraim* ? (3) compare the genealogy in 1 Chron. 6: 22-28, 33-38, and account for differences ; (4) *Ephrathite*.
2. **Ch. 1: 2:** (1) polygamy, (a) how regarded in Mosaic law (Deut. 21: 15-17), (b) when abolished by Jews, (2) meaning of *Hannah*.
3. **Ch. 1: 3:** (1) *yearly* (Ex. 34: 33 ; Deut. 16: 16) ; (2) *Shiloh*, location and history.
4. **Ch. 1: 4-8:** (1) *double portion* ; (2) *ten sons* (Ruth 4: 15).
5. **Ch. 1: 9-20:** (1) *Eli* (v. 9), how related to Aaron ; (2) *temple* (v. 9), is the word used of the tabernacle ? if not, what does its use here imply as to the date of this writing ? (3) *vowed a vow* (v. 11), cf. Num. 30 ; (4) *daughter of Belial* ; (5) *Samuel* (v. 20), (a) other persons so named ; (b) three explanations of the name.
6. **Ch. 1: 21-28:** (1) *weaned* (v. 22), ancient custom ; (2) *three bullocks*, cf. Num. 15: 8 ; (3) *ephah*, cf. Num. 15: 9 ; (4) note the variation of the Septuagint on v. 25 ; (5) *I have lent* (v. 28).
7. **Ch. 2: 1-3:** (1) *horn* ; (2) *mouth enlarged*. (3) *rock*, force of the figure ; (4) *by him actions are weighed*, other translations.
8. **Ch. 2: 4-11:** (1) *seven* (v. 5) ; (2) *pillars of the earth* (v. 8) ; (3) *put to silence in darkness* (v. 9) ; (4) *his King* (v. 10), does this indicate a later date ?
9. **Ch. 2: 12-17:** (1) *priests' customs* (v. 13), (a) cf. Lev. 3: 3-5 ; 7: 29-34 ; (b) the double sin ; (2) *men abhorred* (v. 17), cf. margin.
10. **Ch. 2: 18-26:** (1) *linen ephod* (v. 18), by whom worn, cf. 22: 18 ; 2 Sam. 6: 14 ; Ex. 28: 6-8 ; (2) *little robe* (v. 19) ; (3) *women that did service* (v. 22) ; (4) *because the Lord would slay them* (v. 25).
11. **Ch. 2: 27-36:** (1) *the man of God* (v. 27), to whom applied ? (2) *sacrifice, offering* (v. 29), distinction between these words ; (3) *faithful priest* (v. 35), Zadok or Samuel ?
12. **Ch. 3: 1-10:** (1) *precious, open vision* (v. 1) ; (2) *lamp of God* (v. 2), Ex. 25: 31-37 ; 27: 20-21 ; 30: 7, 8 ; (3) know the Lord (v. 7).
13. **Ch. 3: 11-4: 1:** (1) *have spoken* (v. 11), as in 2: 27-30 ; (2) *iniquity* (v. 13) ; (3) *purged* (v. 14) ; (4) the form of the oath in v. 17 ; (5) *Dan to Beer-sheba* (v. 20) ; (6) *word of Samuel* (4: 1).

Third Step: Topic Study.

[In the material of every "study" certain "topics" present themselves either directly or indirectly, which deserve a careful examination.]

1. **Lord of Hosts** (1: 4): (1) First occurrence (1 Sam. 1: 3) ; (2) various forms of the expression ; (3) O. T. books in which it is not found ; (4) usage of *hosts* (a) in Ex. 7: 4 ; (b) Gen. 2: 1 ; Deut. 4: 19 ; (c) in Josh. 5: 14 ; Ps. 148: 2 ; (5) the meaning of this phrase according to each of these usages ;

(6) why is the introduction of the term as descriptive of God peculiarly appropriate at this time ?

2. **Nazirite vow** (1 : 11) : (1) The three characteristics of such a vow (cf. Num. 6) ; (2) for how long taken ? (3) various Nazirites spoken of in Scripture ; (4) cf. the Rechabites (Jer. 35) ; (5) the principle underlying all this.
3. **Hannah's song** (2 : 1-10) : (1) Take up the verses of this hymn one by one (a) reading each verse two or three times, and (b) writing upon paper, in the fewest words possible, what seems to you to be its meaning ; (2) separate the verses into five sections, viz., 1, 2-3, 4-8, 9, 10, and study the relation of these sections to each other ; (3) indicate in *one* word the theme of the hymn ; (4) explain (a) the absence of any direct reference to Samuel in a hymn written to celebrate his birth ; (b) the reference in v. 10 to a king, many years before the establishment of the monarchy ; (c) in what respects this hymn is prophetic, and the fulfilment of this prophetic element ; (5) arrange and explain the rhetorical figures of the hymn ; (6) make a critical comparison of this hymn with the Magnificat of Luke 1 : 46-55 (cf. also Luke 1 : 68-79) ; (7) consider three views as to the origin of the hymn, (a) that in its present form it was uttered by Hannah, inspiration furnishing her not only the thought, but also the particularly beautiful form of expression ; (b) that it is wholly the product of later date, being placed by the compiler in the mouth of Hannah ; (c) that for substance it was uttered by Hannah, although the form belongs to a period considerably later than Hannah's time.
4. **The Prophet's Message** (2 : 27-36) : Consider (1) the condition of things described in 2 : 12-26 ; (2) the contents of the message, including (a) the reminder of special privileges bestowed ; (b) the rebuke ; (c) the revoking of the former promise ; (d) the foretelling of destruction to Eli's house ; (e) the promise of a faithful priest ; (3) the interpretation which refers this promise to Zadok (1 Chr. 6 : 8-15) ; (4) the reasons for supposing Samuel to be meant.
5. **Samuel's Vision and Message** (3 : 1-8) : Consider (1) Samuel's probable age ; (2) the prophets spoken of in the time of Judges (Judges 4 : 4 ; 6 : 8) ; (3) Eli's condition ; (4) the time of day or night ; (5) the location of Samuel's chamber ; (6) the repeated call ; (7) the message received concerning Eli ; (8) the resignation of Eli, cf. that of Aaron (Lev. 10 : 3), of Job (Job 1 : 21 ; 2 : 10), of Hezekiah (Is. 39 : 8) ; (9) the character of Eli as seen in this whole transaction.

Fourth Step: Classification.

Material of various kinds, bearing on many different subjects, has presented itself in our study. To be of service, it must be classified, i. e., arranged under separate heads :

1. Look over chapters 1 : 1-4 : 1a, and the subjects noted in connection with them, and select certain general classes or heads under which at least the more important matter may be grouped ; e. g., (1) names of persons, (2) names of places, (3) important events, (4) important sayings, (5) miraculous events, (6) literary data, (7) chronological data, (8) sacrificial worship, (9) manners and customs, (10) historical allusions.
2. Under each of these heads classify everything which may properly be brought into connection with it.

Fifth Step: Organization.

It now remains to unite into a form as compact as possible the material of our study, with a view to grasping it in its entirety. In this work proceed as follows :

1. Take the main points noted down in the "general study" of the passage, and upon each point prepare a statement which shall embody the gist of the narrative relating to it, e. g.,
 - § 1. Ch. 1:1-8, Elkanah has two wives : Hannah, barren : Peninnah, having children ; Hannah is greatly loved by her husband ; but her rival wife makes life a burden for her.
 - § 2. Ch. 1:9-20, In her distress she prays, etc., etc. (fill this out for yourself).
 - § 3. Ch. 1:21-28, Samuel, having been weaned, is brought to Eli and dedicated to the service of Jehovah.
 - § 4. Ch. 2:1-11, Hannah sings a song of thanksgiving for the victory which had been granted her by Jehovah.
- §§ 1-4. *Samuel is born in answer to his mother's prayer, and is dedicated to Jehovah in his infancy.*
 - § 5. Ch. 2:12-17, The priests, Eli's sons, are guilty of the worst sins, and bring the priesthood into contempt.
 - § 6. Ch. 2:18-21, Samuel, though a child, ministers before Jehovah, his mother visiting him yearly.
 - § 7. Ch. 2:22-26, Eli expostulates with his sons because of their wickedness, but without effect.
 - § 8. Ch. 2:27-36, A messenger from God announces the doom of his house.
 - § 9. Ch. 3:1-18, Samuel at an early age is called by Jehovah and given a message for Eli ; the message is delivered.
 - § 10. Ch. 3:19-4:1a, Samuel grows and is established as a prophet.
- §§ 5-10. *Eli's sons, wicked priests, bring down the vengeance of Jehovah upon themselves and their father ; Samuel grows into closer relations with Jehovah, and is established before him.*
2. Select a theme under which the whole narrative may be grouped, e. g., *Samuel's early life*, and without reference to the order of the material in 1:1-4:1a, prepare an outline which will include the whole, e. g., (1) parents, (2) circumstances attending his birth, (3) dedication, (4) surroundings, (5) religious condition of the times, (6) call, (7) establishment.

Sixth Step: Religious Teaching.

[The striking characteristic of the Hebrew narratives is their prophetic character. The primary purpose of the record is, not to relate history, but rather to teach religious truth. It should be our aim to discover in the case of each complete narrative this original purpose. But aside from this we may profitably endeavor to apply to our own times and conditions the underlying principle which our study has disclosed.]

The chief idea of the writer, so far as it appears in this narrative, seems to have been *Jehovah's dealing with Man* : (1) Withholding, for special reasons, from one (Hannah) what he gives to another (Peninnah) ; (2) granting, after an interval, what had been long and repeatedly prayed for ; (3) recalling a promise, which had been made under implied conditions (2:27 seq.), because these conditions had not been fulfilled ; (4) punishing, with great severity,

those who, granted great privileges, had failed to improve them (2:32 seq.); (5) raising up in times of degeneracy and wickedness, one who, though yet a child, should serve and represent his God; (6) keeping the feet of his holy ones (2:9), while the wicked are put to silence in darkness.

STUDY II.—THE CLOSE OF THE THEOCRACY; 4:1b-7:17.

- Remarks:** 1 The only way to learn *how* to study the Bible is to *study* it, viz., (1) gather facts; (2) generalize upon the basis of these facts; (3) apply the principles thus gained to all future work.
2. "References are given for use not for ornament." Facts can be collected only by studying the passages indicated. The Bible should be kept constantly in hand.
 3. Not least among the advantages to be derived from "Inductive Bible Study" is the mental discipline, the habit of thinking, which it necessitates.
 4. It cannot too often be repeated that a student errs grievously, who will use the authorized version of the Bible when he may now have a Revised Version vastly superior.

First Step: General Study.

1. **First reading:** Study with note-book in hand chapters 4:1b-7:17, and write down, as you go along, the main points of the story, e. g., (1) Israel defeated by Philistines and the ark lost; (2) death of Eli's sons, Eli, and Eli's daughter-in-law; (3) the judgment upon the Philistines; (4) the return of the ark; (5) the events connected with its settlement; (6) the repentance and reformation of Israel; (7) the defeat of the Philistines; (8) Samuel's work as judge.
1. **Second reading:** Study again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
3. **Resume:** Take the points one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

[See statement made in connection with Study I.]

1. **Ch. 4:1-3:** (1) *Israel went out*; explain the abruptness of the transition; (2) *Eben-ezer*, cf. 1 Sam. 7:12.
2. **Ch. 4:4-9:** (1) *Sitteth upon the cherubim* (v. 4); why this full title? (2) *Hebrews*, (a) why used rather than *Israelites*? (b) compare its use in Ex. 2:7; 1 Sam. 13:3; (c) the derivation of the word? (3) note the feelings of the Philistines (vs. 7-9). (4) the account in Ps. 78:56-64.
3. **Ch. 4:12-14:** (1) *Shiloh* (v. 12), how far from the battle? (2) *clothes rent*, etc.; (3) *he said* (v. 14), to whom?
4. **Ch. 4:19-22:** (1) *daughter-in-law* (v. 19), why is the story of her death recorded? (2) *Ichabod* (v. 21), meaning of the word and its connection with the incident. (3) *glory departed* (v. 21), cf. Ex. 16:10; 40:34, 35; what is denoted by this glory?
5. **v. 1-5:** (1) *Ashdod* (v. 1), what were the other cities of Palestine? (2) *Dagon* (v. 2), significance of the name; (3) *upon the threshold* (v. 4); (4) *was left to him* (v. 4); (5) *tread on the threshold*, meaning of this custom; (6) *unto this day* (v. 5), what do these words imply?
6. **Ch. 5:6-12:** (1) *smote them with tumors* (v. 6), what other calamity fell upon them? cf. 5:11; 6:5; (2) *unto Gath* (v. 8), why was the ark taken to Gath? (3) *Echron* (v. 10), where situated?

7. *Ch. 6: 1-9*: (1) *diviners* (v. 2); (2) *images of your mice* (v. 5), are these to be taken as amulets, or thank-offerings, or as representations of the calamity sent upon them, given in accordance with a custom now existing in some nation? (3) *Egyptians and Pharaoh* (v. 6), cf. ch. 4:8, an allusion to the Exodus; (4) *Beth-shemesh* (v. 9), where situated?
8. *Ch. 6: 10-21*: (1) *reaping the wheat harvest* (v. 13), what time of year; (2) *burnt offerings, sacrifices* (v. 15), the significance of this; (3) *the great stone*, cf. margin; (4) *because they had looked* (v. 19), cf. the Septuagint in margin, and note the different explanation given of the smiting; (5) *fifty thousand and three score and ten* (v. 19), reasons for supposing this number to be inaccurate; (6) *this holy God*, cf. Ex. 29:45, 46; Lev. 11:44, 45; purpose of this chastisement; cf. the judgment upon Uzzah, 2 Sam. 6:7-9; (7) *Kirjath-jearim*, why were the inhabitants of *this* city sent for?
9. *Ch. 7: 2-6*: (1) *twenty years*, Israel's condition during this period; what was Samuel doing? (2) *the Ashteroth* (v. 3); (3) *Mizpah*, cf. Judges 20 and 1 Sam. 10:17; (4) *I will pray for you* (v. 5), cf. other prayers of Samuel, ch. 8:6; 12:17-19 and 14:23; 15:11; note also Ps. 99:6, Jer. 15:1; (5) *drew water and poured it out*, of what symbolic? cf. 1:15; Josh. 7:5; Ps. 22:14; 62:8; Lam. 2:19.
10. *Ch. 7: 7-12*: (1) *Philistines heard*, what is implied as to the duration of the assembly? (2) *sucking lamb*, cf. Lev. 22:27; (4) *great thunder* (v. 10), cf. ch. 2:10; 2 Sam. 22:14, 15.
11. *Ch. 7: 13-17*: (1) *came no more* (v. 13), cf. 2 Kgs. 6:23; how is this to be understood in the light of 1 Sam. 9:16; 10:5; 13:3, 19; 14:21; 17:1; 23:27? (2) *all the days of his life* (v. 15), in what sense is this true? (3) *Bethel, Gilgal* (v. 16), trace on a map the circuit of Samuel.

Third Step: Topic Study.

1. **Loss of the Ark** (4:1-11). Consider (1) the Philistines, (a) their origin, country, government; cf. Amos 9:7; Deut. 2:23; Josh. 13:2, 3; (b) their history, cf. Gen. 21:32; 26:1, 14, 18; Ex. 13:17; Josh. 13:2, 3; Judg. 3:3; 1 Sam. 4:9; 1 Chron. 18:1; 1 Kgs. 4:21, 24; (2) the reasons which led to the bringing of the ark into the camp, cf. Josh. 6:6, 7; 2 Sam. 5:21; (3) to how great extent did Israel imitate their neighbors in matters of religion?
2. **Death of Eli's daughter-in-law** (4:19-22). Consider (1) the connection and purpose of this portion of the narrative; (2) the apparent tautology in vs. 21, 22; (3) the name of the child; (4) the parallel case, Gen. 35:18; (5) the significance of the lament over the "glory of Jehovah."
3. **The return of the ark** (6:1-18). Consider (1) the judgments sent upon the Philistines (5:1-12), their nature, etc.; (2) the trespass-offering which was to accompany the ark; (3) the test to be applied (6:9); (4) the action of the Levites upon the arrival of the ark (6:15); (5) the striking variation of the Sept. in 6:19, and the reasons assigned in each text for the slaughter; (6) the difficulties connected with the number slain; (7) the meaning of the whole transaction.
4. **The Chronology of the Period**. (1) Note the forty years' oppression by Philistines (Judg. 13-16), and regard it as probable that (2) the first twenty years of this included Samson's judgeship (Judg. 15:20) and the last half of Eli's judgeship; while (3) the second twenty years of it include the oppression referred to in 1 Sam. 5:1, following Eli's death; (4) the whole period, therefore, from beginning of Eli's judgeship to beginning of Samuel's would be sixty years (1167 (?) - 1107 (?)).
5. **The Character of the Material**. Consider (1) the meagre amount of material for so long a period; (2) the absence of clear chronological indications; (3) the lack of chronological order, e. g. Judg. 13-16, reaching clear down to 1 Sam. 8:1; (4) the abrupt transition (e. g. 4:1b); (5) the

inadequacy of the divisions into chapters and verses ; and (6) the evident religious element which every part of the narrative breathes forth ; and in view of all this (7) determine whether the chief purpose of the writer or compiler was (a) to present a complete and satisfactory historical account or (b) to select a few important events by means of which to teach practical religious truths.

Fourth Step: Classification.

Go through the material gathered (1) from the "General Study" of 4:1-7:17 ; (2) from the "Word Study" of the same and (3) from the "Topic Study," and classify it under the following heads: (1) names of places ; (2) names of persons ; (3) important events ; (4) important sayings ; (5) miraculous events , (6) literary data ; (7) chronological data ; (8) objects connected with religious worship ; (9) heathen divinities ; (10) manners and customs ; and (11) historical allusions.

Fifth Step: Organization.

1. Prepare, now, in the light of the work done, a condensed statement upon each of the topics indicated under the "General Study."
 - § 1. **Ch. 4:1b-10**, The Israelites, in conflict with Philistines, are defeated ; send for the ark of the covenant, hoping to save themselves ; the Philistines, encouraging each other, again defeat Israel, and capture the ark.
 - § 2. **Ch. 4:11-22**, Eli's sons are slain in the battle ; Eli, now an old man, upon hearing the sad news concerning his sons and the ark, falls from his seat and dies ; his daughter-in-law dies in childbirth, after naming the child Ichabod.
 - § 3. **Ch. 5:1-12**, The ark in the land of the Philistines brings upon their God Dagon, and themselves, great judgments ; it is moved from one place to another, but calamity follows ; they decide to return it to Israel.
 - § 4. **Ch. 6:1-18**, After seven months the ark is returned with certain golden images representing the afflictions which they have suffered ; it is sent upon a new cart drawn by cows whose calves have been left at home. It is received at Beth-shemesh with great rejoicing.
 - § 5. **Ch. 6:19-7:1**, The men of Beth-shemesh are smitten for irreverence in connection with the ark ; and it is taken to Kiajath-jearim.
 - § 6. **Ch. 7:2-6**, *After twenty years*, Samuel, now forty-two (?) years of age, begins a work of reformation ; false gods are put away ; the people gather at Mizpah, pour out water before Jehovah, and confess their sins.
 - § 7. **Ch. 7:7-12**, While they are at Mizpah, the Philistines come up against them ; the people are panic-stricken ; Samuel makes sacrifices ; Jehovah thunders forth from heaven and discomfits the Philistines (Ebenezer).
 - § 8. **Ch. 7:13-17**, Samuel now judges Israel (together with his sons), some twenty-eight (?) years (1107-1079 (?) B. C.), making a circuit of Bethel, Gilgal, Mizpah, with headquarters at Ramah.
2. Notice that all this material may be grouped under two heads: (1) the period of disaster, including §§ 1-5, chap. 4:1-7:1 ; (2) the period of Samuel's work as judge, §§ 6-8, chap. 7:2-17.

3. Prepare a still more condensed statement covering each of these periods.
4. Now connect these periods with that of the preceding study, and show the mutual relation existing between them.

Sixth Step: Religious Teaching.

The events under consideration were intended to teach several distinct but closely related truths concerning *Israel's God, the true God*: (1) His "ark" may be present, while he himself is absent,—a rebuke to that superstition which builds faith on externals; (2) His word, however terrible, will be fulfilled,—the wicked must suffer for their sins; (3) His power is not limited to the country of his chosen people,—he can inflict judgment upon men of whatever nation and upon their gods; (4) His symbols and institutions are to be regarded with respect and awe,—he will brook no irreverence (6:19-7:1); (5) His people, if they will but love and serve him, shall receive divine assistance in every time of trouble.

STUDY III.—SAUL APPOINTED, ELECTED, AND ESTABLISHED;

8-11.

- Remarks: 1. It is of more importance to master the *facts* and *ideas* of the Biblical statements than the words.
2. One must discriminate between primary and subordinate facts. The more prominent should be fastened firmly in mind, the others grouped about them.
 3. Use commentaries; do not misuse them, and, further, do not let the reading or study of them be substituted for the study of the Bible itself.

First Step: General Study.

1. First reading: Study (with note-book in hand) chapters 8-11 and write down, as you go along, the main points of the story, e. g., (1) the conduct of Samuel's sons and the trouble that grew out of it; (2) Jehovah's reply to the request of the people; (3) the people's attitude; (4) Saul's search for the asses; (5) his meeting with Samuel; (6) his anointing and the promise of the signs; (7) the signs fulfilled; (8) Saul chosen king by lot and installed; (9) Saul defeats the Ammonites and is confirmed as king.
2. Second reading: Study again (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.
3. Resume: Take up the topics one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

1. *Ch. 8: 1-5*: Was old (v. 1), how many years since the battle of Ebenezer? (2) *Elders* (v. 4), holding what authority?
2. *Ch. 8: 6-11*: (1) *displeased* (v. 6), why? (2) with vs. 11-18, cf. 2 Sam. 15:11; 1 Kgs. 1:5; 5:13-18; 12:4; 21:7; 2 Kgs. 1:9; (3) *manner* (v. 11); (4) *run before his chariots* (v. 11), cf. 2 Sam. 15:1; 1 Kgs. 1:5.
3. *Ch. 9: 1, 2*: *mighty man of valor* (v. 1), cf. 16:18; Ruth 2:1; (2) *Saul* (v. 2), find other persons bearing this name, cf. Gen. 36:37; 46:10; 1 Chron. 6:24; Acts 7:58, etc.
4. *Ch. 9: 3-10*: (1) *asses* (v. 3), use in the east; (2) *concerning our journey* (v. 6); (3) *a present* (v. 7), cf. 1 Kgs. 14:3; 2 Kgs. 5:15-17; 8:8, 9; (4) *fourth part of a shekel of silver* (v. 8); (5) *seer* (v. 9); (6) *prophet* (v. 9).

5. *Ch. 9: 11-14*: (1) *to draw water* (v. 11), cf. Gen. 24: 15; 29: 9-11; Ex. 2: 16; (2) *high place* (v. 12); (3) *bless* (v. 13), cf. Luke 9: 16 with John 6: 11.
6. *Ch. 9: 15-24*: (1) *all that is in thine heart* (v. 19); (2) *smallest* (v. 21), cf. Num. 1: 37; Jud. 20: 46; (3) *that which is left* (v. 24); condition of the text.
7. *Ch. 9: 24-10: 8*: (1) *communed* (v. 25); (2) *kissed him* (10: 1), cf. Ps. 2: 12; (3) *anointed thee* (10: 1) signification of the rite? who were anointed? (4) *company of prophets* (v. 5); (5) *prophesying* (v. 5), meaning here; (6) *before me to Gilgal* (10: 8), cf. 13: 8, 9.
8. *Ch. 10: 9-16*: (1) *another heart* (v. 9). (2) *is Saul also among the prophets?* (10: 12); (3) *he told him not* (10: 16), why?
9. *Ch. 10: 17-27*: (1) *called the people together* (v. 17), the national assembly; (2) *rejected your God* (v. 19), cf. 8: 6; (3) *was taken* (v. 20), by what means? (4) *the stuff* (v. 22); (5) *manner of the kingdom* (v. 25); (6) *a book* (v. 25), cf. Ex. 17: 14; 24: 7; Deut. 28: 61; Josh. 24: 26; (7) *sons of Belial* (v. 27).
10. *Ch. 11: 1-11*: (1) *Ammonite* (11: 1); residence, history; (2) *Jabesh Gilead* (v. 1); (3) *wept* (v. 4); (4) *spirit of God came upon* (v. 6); (5) *and sent them* (v. 7), cf. other symbolical acts, Jud. 19: 29; 1 Kgs. 11: 30; 22: 11; 2 Kgs. 13: 18; (6) *morning watch* (v. 11); (7) *were scattered* (v. 11), cf. the later attitude of Jabesh Gilead toward Saul (31: 11-14; 2 Sam. 2: 8-11).
11. *Ch. 11: 12-15*: (1) *put to death* (v. 13), with this policy of reconciliation, cf. 10: 27; 2 Sam. 19: 22; (2) *Gilgal* (v. 14), why was this place chosen? cf. Josh. 5: 2, 10; 1 Sam. 10: 8; 13: 4, 7; (3) *made Saul king* (v. 15), cf. the previous anointing and election.

Third Step: Topic Study.

1. **Elders** (8: 4): Consider (1) the position of elders or heads of families in a patriarchal form of government; (2) the existence of the body before the exodus (Ex. 3: 16); (3) the appointment of the seventy elders (Num. 11: 16, 24, 25); (4) the difference between (a) elders of cities (Josh. 20: 4; 1 Sam. 16: 4; Ruth 4: 2); (b) elders of tribes (Judg. 11: 5; 1 Sam. 30: 26); (c) elders of Israel (1 Sam. 4: 3; Judg. 21: 16); (5) the continuation of the office (1 Kgs. 20: 7, 8; 21: 11); (6) its revival after the captivity, Ezra 10: 14; (7) the "Elders" as an element in the Sanhedrin.
2. **Anointing** (10: 7): Consider (1) the meaning attached to the rite, (a) consecration; (b) gift of the spirit (10: 9, 10; 16: 13); (c) indicating the inviolability of the person (26: 9; 2 Sam. 1: 14); (2) who were anointed, (a) priests (Ex. 40: 15; Lev. 8: 12); (b) kings (16: 3; 2 Sam. 2: 4; 5: 3; 1 Kgs. 1: 39); (c) prophets (1 Kgs. 19: 16); (3) the connection of all this with the name and office of the *Messiah*.
3. **The Lot: Urim and Thummim** (10: 17): Consider (1) the use of the lot in Scripture, e. g., (a) Judg. 20: 9, 10; (b) Josh. 18: 10, cf. Joel 3: 3; (c) Josh. 7: 14; 1 Sam. 14: 42; (d) 1 Chron. 24: 5; Luke 1: 9; (e) Lev. 16: 8, 10; (f) Prov. 18: 18; (2) the appropriateness of a similar use of the lot in modern times; (3) the Urim and Thummim, (a) what were they? (b) meaning of these words; (c) the purpose of their use, cf. 22: 10; 23: 9; 28: 6; 30: 7; Ex. 28: 30; Num. 27: 21; Judg. 1: 1; 20: 18; (d) their only mention after entrance to Canaan (1 Sam. 28: 6), cf. Ez. 2: 63; Neh. 7: 65; (e) their probable Egyptian origin; (f) the method of their use, whether to be gazed upon, to be used in lot, or to serve by their presence as a means of assurance that the priest should have divine illumination.
4. **The significance of the change of government**: Consider (1) the partial, progressive and preparatory character of the O. T. dispensation, the preparation, including (a) the training of a nation, (b) the development of the idea of deliverance, (c) the progressive revelation of God; (2) the history of this training under the theocracy (up to this time), the monarchy (to the captivity), the hierarchy (after the captivity), and the relation of the monarchy to the theocracy; (3) the particular Messianic ideas

which characterize this period in comparison with those of the Mosaic period ; (4) the new idea of God revealed in connection with (a) the building of the temple ; (b) the establishment of the prophetic order ; (c) the "deepening of the consciousness of the individual's personal relation to God."

5. **Saul's election** (chaps. 9-11): Consider (1) the conditions of Israel at this time, politically, morally, religiously ; (2) the circumstances leading to the request for a king ; (3) the displeasure of Samuel and Jehovah at the request in view of the Deuteronomic law providing for a king ; (4) the three-fold appointment, (a) the choice by God through Samuel ; (b) the selection by the people ; (c) the exhibition of his fitness to be king and his confirmation ; (5) the view which treats this three-fold representation as three different traditional accounts of the same event ; (6) the ideal character of the representation, viz., the king, one whom God must appoint, whom the people must choose, who must show himself fit for the position.

Fourth Step: Classification.

Follow the directions given in the previous studies and classify the details of the material according to the general heads there given, with the addition of any which may be necessary.

Fifth Step: Organization.

1. Prepare, now, in the light of all the work thus far accomplished a condensed statement upon each of the following topics:—

- § 1. **Ch. 8: 1-22.** How the people came to desire a king ; the circumstances connected with the request.
- § 2. **Ch. 9: 1-10: 16.** How Samuel comes to choose Saul ; the circumstances connected with his anointing.
- § 3. **Ch. 10: 17-27.** How Saul is chosen by the people ; the circumstances attending his installation.
- § 4. **Ch. 11: 1-15.** How Saul comes into possession of the throne ; the circumstances which lead to his confirmation.

2. Under some such theme as *The selection and appointment of the first king*, connect all these details in a manner which will embody the results of your previous work.

Sixth Step: Religious Teaching.

May we not understand that, whatever else may have been intended to be taught by these events and their narration, first of all was the thought, *God and Government*: (1) A form of government suited to a people in one period of their history, is found inadequate for the accomplishment of the great work assigned them by God, in another period ; (2) change, improvement, progress, in forms and methods of government, are a part of the divine plan, but the immediate events leading to the change, and the spirit with which it is proposed, may well merit the divine rebuke ; (3) he whom God would have govern, must be, first of all, God-appointed ; (4) he must also be the choice of those whom he is to govern ; (5) he must still further be one capable and fitted for the work he is called to do.

STUDY IV.—SAUL'S REIGN TILL HIS REJECTION; 12-15.

- Remarks:** 1. Let us note the two principal features of the method we are pursuing: (1) study of the material in its *variety*, including (a) the general facts, (b) the important words and phrases, (c) the leading topics and (d) a classification of this various matter; (2) "a rising from the variety, through induction, to grasp the unity, and so (a) the organization of the variety into a unity, and (b) the application of this result."
2. There is only one method of obtaining a knowledge of Biblical geography, viz., by studying the geography in connection with historical personages and historical movements: by studying the text with a map in hand.

First Step: General Study.

1. **First reading:** Study (with note-book in hand) chapters 12-15 and write down as you go along the main points of the story.
2. **Second reading:** Study them again (1), correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
3. **Resume:** Take up the "main points," one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

1. **Ch. 12: 1-6:** (1) *have hearkened* (v. 1), cf. 8: 7, 9, 22; (2) explain the mention of his *old age and sons* in v. 2; (3) *before his anointed* (v. 3); (4) *ox, ass* (v. 3), why are these animals chosen? (5) *to blind*, cf. margin.
2. **Ch. 12: 7-12:** (1) *that I may plead* (v. 7), note the change in the relation of the parties; (2) *sold* (v. 9), cf. Judg. 2: 14; 3: 8; Ps. 44: 12; (3) *Hazor*, cf. Judg. 4: 5; (4) *Philistines*, cf. Judg. 3: 31; 10: 7, etc.; (5) *Moabites*, cf. Judg. 3: 12-30; (6) *Bedan* (v. 11); (7) *Samuel*, how explain the speakers mention of himself? (8) *Nahash . . . came* (v. 12), cf. the fact that the request for a king preceded the invasion of Nahash (ch. 11).
3. **Ch. 12: 13-25:** (1) *thunder and rain* (v. 17), cf. Prov. 26: 1; (2) *for his great name's sake* (v. 22); (3) *to make you his people*, cf. Deut. 7: 6-11.
4. **Ch. 13: 1-7:** (1) *was [thirty] years old* (v. 1), the difficulties of the text: (2) *Jonathan*, (v. 2) (a) meaning; (b) how could Jonathan be a warrior, if his father was only thirty years old? (3) *Michmash, Gibeah* (v. 2), relative position; (4) *blew trumpet* (v. 3); (5) *thirty thousand chariots* (v. 5); (6) *sand of the sea shore* (v. 5), cf. Gen. 22: 17; 41: 49; Josh. 11: 4, etc.
5. **Ch. 13: 8-14:** (1) *set time* (v. 8), cf. 10: 8; (2) *offered the burnt offering* (v. 9); (3) *foolishly* (v. 13), in what respect? (4) *after his own heart* (v. 14) cf. Acts 13: 22.
6. **Ch. 13: 15-23:** (1) *Gibeah*, (v. 16) cf. the former position, 13: 2, 3; (2) *three companies* (v. 17), study the various routes; (3) *no smith* (v. 19); (4) the difficulty of the text in vs. 20, 21.
7. **Ch. 14: 1-15:** (1) the geographical situation in vs. 1, 2; (2) the mention of *Abiah* in v. 3; (3) *wearing an ephod* (v. 3); (4) *Bozez, Seneh* (v. 4); (5) *these uncircumcised* (v. 6); (6) *no restraint* (v. 6), cf. 17: 46, 47; Judg. 7: 4, 7; 2 Chron. 14: 11; (7) *half a furrow's length* (v. 14); (8) *in the camp, in the field* (v. 15); (9) *earth quaked* (v. 15).
8. **Ch. 14: 16-23:** (1) *number* (v. 17); (2) *ask of God* (v. 18), cf. margin and the reasons for adopting it; (3) *withdraw thine hand* (v. 19); (4) *Beth-aven* (v. 23).
9. **Ch. 14: 24-35:** (1) *caused to swear* (v. 24), the evil results of this oath; (2) *enlightened* (v. 27); (3) *eat with blood* (v. 32), cf. Gen. 9: 4; Lev. 17: 10-14.
10. **Ch. 14: 36-52:** (1) *draw near hither* (v. 36); (2) *this sin* (v. 38); (3) *shew the right* (v. 41), cf. margin; (4) *Saul said* (v. 42), cf. the fuller text of the Sept.; (5) *lo, I must die*, (v. 43), though having committed so small an offense; better, *here I am, I will die*; (6) *not one hair* (v. 45) cf. 2 Sam. 14: 11; 1 Kings 1: 52; Matt. 10: 30, etc.; (7) *now when Saul* (v. 47), connection with preceding narrative.
11. **Ch. 15: 1-9:** (1) *which Amalek did to Israel* (v. 2), cf. Ex. 17: 8; Num. 14: 45; Judg. 3: 13; 6: 3; also Ex. 17: 16; Num. 24: 20; Deut. 25: 17-19; (2) *utterly destroy* (v. 3); (3) *Kenites* (v. 6); (4) *spared Agag* (v. 9), why?

12. **Ch. 15: 10-23:** (1) *It repenteth me* (v. 11); (2) *cried unto the Lord* (v. 11), cf. Ex. 32: 11-13; Luke 6: 12; (3) *monument* (v. 12); (4) *blessed be thou of the Lord* (v. 13); (5) *little in their own sight* (v. 17), cf. : 921; (6) vs. 22, 23, note the poetical form of these verses.
13. **Ch. 15: 24-35:** (1) *I have sinned* (v. 24), uttered in what spirit? (2) *skirt of his mantle* (v. 27); (3) *the Strength of Israel* (v. 29); (4) *will not lie nor repent* (v. 29), cf. with v. 11; (5) *delicately* (v. 32).

Third Step: Topic Study,

1. **Samuel's farewell address** (ch. 12): (1) Take up the address by paragraphs (vs. 1-3; 4, 5; 6-12; 13-18; 19-23; 24, 25), (a) reading each paragraph two or three times, and (b) writing upon paper, in the fewest words possible, the essential thought; (2) note the two-fold trial which is conducted, cf. vs. 3 and 7; (3) observe the importance of v. 22 and compare with Deut. 7: 6-11: Ex. 32: 12; Num. 14: 13, etc.; (4) condense the whole into a brief statement which will practically cover the material; (5) find a theme which will be a suitable heading for the chapter.
2. **Saul's sins:** Study (1) the circumstances relative to 13: 8-14, and point out the real sin, noting all that was involved in it, and considering (a) whether Saul himself performed the sacrifice, (b) the relation of Israel's king to the prophets (superior, coördinate, or subordinate); (2) the circumstances related in ch. 15, noting (a) the direct disobedience, (b) his double excuse, (c) his persistence in his innocence, (d) his formal confession, (e) the real ground of the confession; (3) the change for the worse in Saul's character between these two events.
3. **Saul's wars and family:** (1) Consider whether the contest referred to in 13: 3, 4, etc., took place soon after he came to the throne, or in the second period of his reign, the first ten or fifteen years being passed over in silence; (2) study his wars against (a) Moab (14: 47), (b) Ammon (ch. 11), (c) Edom (14: 47); (d) Zobah (14: 47); (2) Philistines (throughout the book); (3) why is no account given of those against Moab, Edom and Zobah; (4) the names of Saul's sons and daughters, the captain of his host?
4. **Samuel's conception of religion** (15: 22, 23): (1) Put this prophecy into poetic form; indicate the character of the parallelisms, e. g., synonymous, synthetic, anthentic; (3) reduce the passage to a simple prose statement; (4) is there any allusion to Saul's special work in rooting out witchcraft; (5) compare for this idea Amos 5: 21-24; Hos. 6: 6; (6) trace the same thought in Micah, Isaiah (e. g., 1: 11-16), Jeremiah; (7) study the relation of this prophecy to all prophecy; (8) contrast with it the conception of Saul.
5. **Different readings:** (1) Examine the marginal readings on 13: 1; 14: 18; (2) examine the other readings referred to in Kirkpatrick's 1 Samuel, on 13: 15; 14: 7, 14, 16, 24, 41, 42, etc.; (3) consider what is involved in the fact that we have two texts, which in many minor points at least, show different readings.

Fourth Step: Classification.

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs, and (10) historical allusions.

Fifth Step: Organization.

1. Prepare, now, in the light of all the work thus far accomplished a condensed treatment of the following topics :

- § 1. **Ch. 12: 1-25.** Samuel's farewell address in which he (1) declares his official integrity ; (2) indicates the ingratitude and faithlessness of the people to Jehovah, and (3) warns, encourages and again *warns* them in reference to the future.
- § 2. **Chaps. 13: 1-14: 46.** (1) After ten or fifteen years, a standing army is organized and Israel revolts from the Philistines, who then come up in countless numbers for war ; (2) Saul, in distress, acts independently of Samuel and is severely rebuked : (3) Samuel leaves him and the Philistines spoil Israel ; the Israelites are disarmed, only Saul and Jonathan having swords ; (4) Jonathan and his armor-bearer make an independent attack and slay a large number ; (5) inspired by his success Saul and those with him assemble hastily for battle ; they conquer, and now recreant Israelites take sides with their own people ; (6) Saul rashly adjures the people not to taste food ; Jonathan, not present at the time, takes a little honey and is refreshed in the midst of the pursuit ; (7) so hungry do the people become that they fly upon the spoil and eat the flesh with the blood, for which Saul rebukes them ; (8) having made inquiry of Jehovah and gained no reply, Saul perceives that a sin has been committed ; lot is cast and falls upon Jonathan, who stands ready to die, but is saved by the people.
- § 3. **Ch. 14: 46-52.** Saul has now fought with Moab, Ammon, Edom, Zobah and the Philistines ; he has three sons and two daughters and the captain of his army is Abner his cousin.
- § 4. **Ch. 15: 1-35.** (1) Saul is commanded to blot out of existence the nation of Amalek because of injury done Israel in the past ; he makes war, conquers, but returns with the king of Amalek and much spoil ; (2) Samuel meets and rebukes him ; Saul denies his sin, persists in his obstinacy, but finally confesses in order to avoid scandal ; the kingdom is rent from his hands ; (3) Samuel himself executes King Agag, and leaves Saul never to return.

2. It will be difficult to combine this material ; still it may be done with some degree of satisfaction under the head ; *Events of Saul's reign, till his rejection.*

Sixth Step: Religious Teaching.

Nowhere is there more clearly taught the cardinal idea of all prophecy than in the events and utterances of this portion of Scripture, *Obedience to the command of God*: (1) A nation's past sufferings and misfortunes may be attributed to a failure to serve and obey Jehovah (12: 9) ; (2) a nation's future prosperity will be determined by this thing, viz., whether it obeys or disobeys the commands of God (12: 24, 25) ; (3) a ruler who acts knowingly in opposition to the divine will, deserves and receives the reprimand of God ; (4) the ruler, or individual, who disobeys the divine injunction, and endeavors by pretext to justify the disobedience, making confession only to save appearances, is one whom God and God's representatives will surely reject (ch. 15) ; (5) "to obey is better than sacrifice, and to hearken than the fat of rams" (15: 22) ; (6) "rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim" (15: 23).

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies.)

Prepared by President William R. Harper, University of Chicago.

STUDY V.—DAVID INTRODUCED AND BANISHED: 16-19.

- Remarks:** 1. The most difficult of all things, in study, is to grasp the *unity* of a subject. One is always in danger of getting lost in the intricacies of detail.
2. The only way by which this difficulty may be avoided, is (1) to keep up constant review of the details, and (2) to systematize the material as it is gathered.
3. In the line of *review*, it is suggested that, before beginning work on a new "study," the two preceding "studies" be taken up rapidly in the order in which they were originally studied.
4. It need hardly be suggested that, where classes are pursuing these "studies," it will be wise to assign to individual members *special parts of the work*.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 16-19, and write down, as you go along, the main points of the story; e. g., (1) Samuel's visit to Jesse's family, (2) the anointing of David, (3) Saul's evil spirit, (4) David called in to soothe him, (5) the challenge of Goliath, [(6) David is sent to the camp,] (7) David fights and slays Goliath, (8) flight of Philistines, [(9) Saul's inquiry about David, (10) Jonathan's friendship,] (11) celebration of the victory, [(12) Saul attempts David's life,] (13) David is promoted and becomes still more popular, [(14) Saul's offer of Merab to David], (15) Saul designs evil against David; David marries Michal.
2. **Second Reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each of the fifteen or more subjects the particular verses belonging to it.
3. **Resume:** Take up the topics one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

1. **Ch. 16: 1-5:** (1) *Jesse* (v. 1), his genealogy (Ruth 4: 18-22); (2) *say, I am come*, etc., (v. 2), was this right? (3) *Bethlehem* (v. 4); (4) *trembling* (v. 4), why? (5) *sanctify yourselves*, how? cf. Gen. 35: 2; Ex. 19: 10, 11.
2. **Ch. 16: 6-13:** (1) *as man seeth* (v. 7), cf. 1 Chr. 28: 9; Luke 16: 15; Acts 1: 24; (2) *ruddy* (v. 12), cf. description of Joseph (Gen. 39: 6), Moses (Ex. 2: 2); (3) *presence of his brethren* (v. 13), how explain their later attitude?
3. **Ch. 16: 14-23:** (1) *spirit of the Lord* (v. 14); (2) *be well* (v. 16); (3) *son of Jesse* (v. 18), note carefully the points of commendation; (4) *Jesse took* (v. 20), note the simple character of the presents.
4. **Ch. 17: 1-11:** (1) *Socoh* (v. 1); (2) *Goliath*, (a) his height, (b) other giants of ancient and modern times, (c) his armor, (d) his reproachful speech.
5. **Ch. 17: 12-29:** (1) *David*, the force of this verse after 16: 1-13; (2) *went to and fro* (v. 15), cf. 16: 21-23; (3) *parched corn* (v. 17); cf. Ruth 2: 14; 1 Sam. 25: 18; (4) *the trench* (v. 20); (5) *wilderness* (v. 28); (6) *not a cause* (v. 29), cf. margin.

6. *Ch. 17: 30-58*: (1) *lion, bear* (v. 34); (2) *am I a dog?* (v. 43); (3) *not with sword and spear* (v. 47), cf. 2:1-10; 14:6; Ps. 44:6, 7; Hos. 1:7; Zech. 4:6; (4) *Jerusalem*, was it yet in Israel's possession? (5) *whose son is this youth?* (v. 55), the difficulty here.
7. *Ch. 18: 1-9*: (1) *as his own soul* (v. 1), cf. 20:17; Deut. 13:6; 2 Sam. 1:26; (2) *stripped himself* (v. 4); (3) *came to pass* (v. 6), this connects with 17:54; (4) *dancing* (v. 6) cf. Ex. 15:20, 21; Judg. 11:34; 2 Sam. 6:14; (5) *answered one another* (v. 7); (6) *eyed David* (v. 9).
8. *Ch. 18: 10-30*: (1) *prophesied* (v. 10); (2) *a poor man* (v. 23); (3) *not expired* (v. 26); (4) *set by* (v. 30).
9. *Ch. 19: 1-18*: (1) *life in his hand* (v. 5), cf. 28:21; Judg. 12:3; Ps. 119:109; (2) *in the evening* (v. 11) cf. the superscription of Psalm 59; (3) *the teraphim* (v. 13), cf. Gen. 31:19; Judges 17:5; 18:14; 2 Kings 23:24; what were they? (4) *Michal's answer* (v. 17). For similar cases of deceit cf. Joshua 2:4 seq.; 2 Sam. 17:20.
10. *Ch. 19: 18-24*: (1) *to Ramah* (v. 18), why to this place? (2) *prophets prophesying* (v. 20); (3) *naked* (v. 24), is this to be taken literally? (4) *is Saul also among the prophets?* (v. 24), cf. 10:11, and explain the repetition.

Third Step: Topic Study.

1. **The Appointment of David**: Consider (1) the circumstances of the appointment (16:1-13); (2) the legitimacy of Samuel's conduct in the matter; (3) whether David was himself conscious of the significance of the appointment; (4) whether this appointment was known to the people in general; (5) the real attitude sustained by David toward Saul in the whole transaction, whether that of a loyal supporter, or that of a conspirator.
2. **David's Introduction to the Court**: Consider (1) the inconsistency which seems to be found in the comparison of 16:19-21, in which David is brought to court to soothe Saul and becomes his armor-bearer, and chap. 17, in which he is represented as at home in time of war, unaccustomed to the use of weapons, and unknown to the king and to Abner; (2) the improbability of Saul's attempt to murder David on the day after battle (18:10, 11), and the inconsistency of this with his later promotion; (3) the apparent inconsistency between 18:19 and 2 Sam. 21:8 as to the name of the wife of Adriel; (4) the fact that the following passages are omitted from the Vatican Septuagint, viz., 17:12-31; 41:48 (in part); 50:55-58; 18:1-5; and portions of 6:9-11, 17-19, 29 b, 30; cf. the margin of the R. V.; (5) the advisability, in view of all this, of omitting from the text these passages, and what is involved in making such changes; (6) the gradual development of Saul's enmity according to the text as thus reconstructed, seen in a comparison of the texts 18:12, 15:29 and 19:1; (7) on the other hand the various explanations of these difficulties; (8) the bearing of all this on the comparative value of the Hebrew and Septuagint texts.

Fourth Step: Classification of Material.

Material of various kinds, bearing on many subjects, has presented itself in our study. It must be classified (i. e., arranged under different heads). Go through the material, gathered from the general study of chapters 15-19, from the word-study of the same, and from the topic-study, and classify it in your note-book under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) manners and customs; (10) historical allusions.

Fifth Step: Organization.

1. Prepare now, in the light of all the work thus far accomplished, a condensed statement upon each of the following topics:

§ 1. Ch. 16: 1-13: David chosen as Saul's successor.

§ 2. Ch. 16: 14-23: David's introduction to the court.

§ 3. Ch. 17: 1-18: 9: David's advancement, omitting (1) David's errand to the camp (17: 12-31); (2) Saul's inquiry about David (17: 55-58); (3) Jonathan's friendship for David (18: 1-5) (see topic 2 above).

§ 4. Ch. 18: 10-19: 24: Saul's growing jealousy of David, omitting (1) Saul's attempt on David's life (18: 10, 11); (2) Saul's offer of his daughter Merab to David (18: 17-19).

Remarks: (1) These omissions are suggested in order that the straightforward narrative may be appreciated. Let the student afterward consider each of the five omitted passages in its relations to the material already studied.

(2) Connect all these details in a manner which will embody the results of your previous study, under the theme, *The decline of Saul and the rise of David.*

Sixth Step: Religious Teaching.

Many helpful considerations are suggested by the *Story of David's Youth*; (1) he, like Samuel, was set apart at an early age for a work of great significance not only to his own people and times, but to the world and the kingdom of God; (2) he was selected by One who sees "not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (16: 7); (3) he was, in his youth, "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," but more than all this, "the Lord was with him;" (4) he encountered the Philistine giant "in the name of the Lord of hosts, the God of the armies of Israel;" (5) God being with him, his power and influence grow rapidly;—and in all this we see the hand of God preparing and directing one to whom untold millions should be indebted for spiritual quickening and uplifting.

STUDY VI.—DAVID'S OUTLAW-LIFE: 20: 1-23: 28.

Remarks: 1. Note that the Old Testament teaches, not by dogmatic statement, but rather through the *lives* which are presented. The teaching is *concrete*.

2. It may again be suggested that the true method for the study of biblical geography is to connect it with historical personages and historical movements.

First Step: General Study.

1. **First reading:** Study (with note-book in hand) chapters 20: 1-23: 28, and write down as you go along the main points of the story; e. g., (1) David and Jonathan; (2) David's flight to Nob and Gath; (3) David a wanderer in Moab and Judah; (4) destruction of the priests of Nob; (5) David and the Keilites; (6) David's last meeting with Jonathan; (7) David in the wilderness of Ziph.

2. **Second reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

3. **Resume:** Take the points, one at a time, and in thought associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

1. **Ch. 20:1-10:** (1) *what have I done?* (v. 1), cf. the thought of Ps. 7; (2) *a step between me and death* (v. 3); (3) *the new moon* (v. 5), cf. Num. 10:20; 28:11-15; Amos 8:5; 2 Kgs. 4:23; (4) *yearly sacrifice* (v. 6), was this a deception?
2. **Ch. 20:11-23:** (1) *the Lord do so*, etc., cf. 3:17; (2) verses 14, 15, do these imply a conviction on the part of Jonathan that David will succeed to the kingdom? (3) *the Lord is between thee and me* (v. 23), cf. Gen. 31:49, 53.
3. **Ch. 20:24-42:** (1) *he is not clean* (v. 26), Lev. 7:20, 21; 1 Sam. 16:5; (2) *son of a perverse, rebellious woman* (v. 30); (3) *fell on his face* (v. 41), cf. Gen. 33:3 and 42:6.
4. **Ch. 21:1-15:** (1) *Nob* (v. 1), where situated? (2) *king hath commanded* (v. 2), note the lie and its consequences; (3) *the shewbread* (v. 6), cf. Ex. 25:23-30, on this passage compare also Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3-5; (4) *went to Achish* (v. 10); was David acting as traitor? (5) *changed his behavior* (v. 13), cf. Ps. 24.
5. **Ch. 22:1-9:** (1) *cave of Adullam* (v. 1); (2) *and everyone*, etc., (v. 2), classify the companions of David; (3) *the prophet Gad* (v. 5), why does he give this command? (4) *Saul was sitting* (v. 6), try to picture the scene in your mind; (5) *answered Doeg* (v. 9), cf. Ps. 52.
6. **Ch. 22:10-23:** (1) *inquired of the Lord* (v. 10), cf. 10:22; (2) *have I to-day begun?* (v. 15), what is implied? (3) *the guard* (v. 17), cf. 8:11; 2 Kings 10:25; (4) *Nob, the city of the priests*, (v. 19), was this in fulfilment of the prophecy in 2:31? (5) *Abiathar* (v. 20), the companion of David, 23:9; 30:7; 2 Sam. 22:1; cf. also his end, 1 Kgs. 2:26, 27.
7. **Ch. 23:1-28:** (1) *Keilah* (v. 1), cf. Josh. 15:44; (2) *the ephod* (v. 9), cf. 14:18; 30:7; (3) *deliver them up* (v. 12), cf. Judges 15:10-13; (4) *strengthened his hand* (v. 16); (5) *the Ziphites* (v. 19), cf. Ps. 54; (6) compare with this narrative that of ch. 26.

Third Step: Topic Study.

1. **David's Outlaw-life:** Gather material and consider (1) the occasion of this outlaw-life; (2) the character of his companions; (3) the various places of abode; (4) the occupation of this band of men; (5) their means of subsistence; (6) David's conduct from the point of view of a patriot.
2. **David and Jonathan:** Consider (1) the facts of this friendship; (2) the character of Jonathan as gathered from 14:6, 28-30, 43; (3) the religious views of Jonathan as seen in 20:8, 1-16, 22, 23; (4) the explanation of this wonderful friendship; (5) other remarkable friendships of similar character, disclosed in classical or later literature and history.
3. **David and Saul:** (1) From 17:26, 36, 45-47; 19:18-24, 9-15, formulate a statement concerning David and his religious views; (2) from 18:17; 19:18-24; 19:4-7; 24:16-22, formulate a statement concerning Saul and his religious views; (3) consider the following list of adjectives, and strike out those which you think are not applicable to Saul: fickle, narrow, unsympathetic, ungrateful, dishonest, cowardly, treacherous, passionate, vengeful, murderous, superstitious.
4. **Religious Conditions of the Times:** Endeavor to gain some conception of the religious condition of the times (1) from the details of the topics just discussed and (2) from 16:1-6; 19:13, 18-24; 20:18, 24-29; 21:1-9; 22:6-19; 23:6 (cf. also 25:26-31; 30:26; 2 Sam. 1:12, 14).

Fourth Step: Classification.

Too much cannot be said in behalf of such work as has here been suggested. It will prove not only of immediate benefit, but also of great help in the later work of a more general character which is to be undertaken upon the books of Samuel as a whole. Follow the directions given in preceding "studies."

Fifth Step: Organization.

1. The material of this "study" cannot easily be organized, consisting, as it does, of a large number of disconnected stories. The following are perhaps the principal points:

- § 1. **Ch. 20: 1-42:** David's return to Gibeah, and last effort to conciliate Saul; this effort made through Jonathan; the plan; its outcome; the parting.
- § 2. **Ch. 21: 1-15:** David's flight, first to Nob (the shewbread and the sword); and then to Gath, where he pretends to be insane.
- § 3. **Ch. 22: 1-23:** David gathers a company and moves about from place to place; Saul takes vengeance upon the priests of Nob, Abiathar alone escaping to David.
- § 4. **Ch. 23: 1-28:** David and the Keilites; last meeting with Jonathan; in the wilderness of Ziph.

2. All this may appropriately be grouped under the head, *David's Outlaw-life*; although these events do not complete this period of his life.

Sixth Step: Religious Teaching.

It is at first difficult to understand how one selected and appointed by God should become an *outlaw*; but whatever may be the difficulties in the case, the experience was for him a most valuable one, and from this experience much may be learned. The more important lessons are, (1) the beauty and the sacredness of true friendship, as seen in the loving intercourse of David and Jonathan; (2) the possibility of usefulness even under circumstances the most peculiar,—a crown-prince voluntarily surrendering his kingdom, and covenanting that he himself shall be "next"; (3) the proneness of even God's servants to resort to falsehood and deceit in emergencies; (4) such conduct however, not sanctioned by God, and attended often by the most fatal consequences (22: 6-19); (5) the providential protection afforded by God to those whom he regards as his own.

STUDY VII.—DAVID'S OUTLAW-LIFE (cont.); 23: 29-27: 12.

Remarks: 1. Try to get the scenes of the "study" before you in as vivid a form as possible. It is only when history is made to *live* that it makes an impression.

2. We must not forget that we are dealing with matter that is very old. If we compare the date of these events with those of the earliest events in Greek and Roman history, one begins to gain some idea of their relation to the world's history, so far as time is concerned.

First Step: General Study.

- 1. **First reading:** Study (with note-book and pencil in hand) chapters 23: 39-27: 12, and write down, as you go along, the main points of the story; e. g., (1) David spares Saul's life in the cave; (2) the interview, David declaring his innocence, Saul confessing his injustice; (3) Samuel dies; (4) the story of David and Abigail; (5) the Ziphites again betray David; (6) David again spares Saul's life; (7) his final expostulation with Saul; (8) David becomes a vassal of the Philistines, living at Ziklag, and making incursions among the neighboring tribes.
- 2. **Second reading:** Study again, (1) correcting or improving the work done, and (2) indicating in connection with each point the verses belonging to it.

3. **Resume:** Take up the points or topics one by one, and in *thought* associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

Second Step: Word Study.

1. **Ch. 23: 29-24: 8:** (1) compare the account in ch. 26; (2) compare the headings of Ps. 57, 142; (3) *En-gedi* (v. 29), location and occurrence in previous history; (4) *sheep cotes . . . cave* (v. 3); (5) *cut off the skirt* (v. 4); (6) *heart smote him* (v. 5); (7) *did obeisance* (cf. 20: 41; 1 Kings 1: 16, 31).
2. **Ch. 24: 9-22:** (1) *men's words* (v. 9), cf. Ps. 7; (2) *wickedness*, etc., (v. 13); (3) *a dead dog, a flea* (v. 14); (4) *I know well* (v. 20), cf. 18: 9; (5) *swear now* (v. 21), cf. 20: 14.
3. **Ch. 25: 1-13:** (1) *in his house* (v. 1), cf. 2 Chr. 33: 20 with 2 Kgs. 21: 18; (2) *wilderness of Paran* (v. 1); (3) *Maon, Carmel* (v. 2); (4) *thou hast shearers* (v. 7), cf. 2 Sam. 13: 23, 24; (5) *stuff* (v. 13), cf. 10: 22; 30: 24.
4. **Ch. 25: 14-44:** (1) *son of Belial* (v. 17); (2) *skins of wines* (v. 18); (3) *parched corn* (v. 18); (4) *cakes of figs* (v. 18), cf. 2 Sam. 16: 1; 1 Chr. 12: 40; (5) *God do so unto the enemies*, etc., (v. 22); (6) *the trespass of thine handmaid* (v. 28); (7) *make my lord a sure house* (v. 28), what did this imply? (8) *bundle of life* (v. 29); (9) *he shall sling out* (v. 29); (10) *accepted thy person* (v. 35); (11) *heart died* (v. 37); (12) *returned upon his own head* (v. 39); (13) *Jezreel, Gallim* (Isa. 10: 30).
5. **Ch. 26: 1-12:** (1) compare ch. 24; (2) *Abimelech the Hittite* (v. 6); from a concordance look up all the biblical references to Hittites; (3) *Abishai* (v. 6), cf. 2 Sam. 21: 17; 10: 10; 3: 30; (4) *Jehovah shall strike him* (v. 10).
6. **Ch. 26: 13-25:** (1) *and he said* (v. 18), cf. compare this speech with that in 24: 9 seq.; (2) *let him accept an offering* (v. 19); (3) *abiding in the inheritance of Jehovah* (v. 19); (4) *Jehovah render to every man*, etc., cf. 24: 19.
7. **Ch. 27: 1-12:** (1) *Achish* (v. 2), cf. 21: 10; 1 Kgs. 2: 39; (2) *Ziklag* (v. 6); (3) *Geshurites* (v. 8); (4) *Amalekites* (v. 8), cf. 15: 18; (5) *came to Achish* (v. 9); (6) *and David said* (v. 11).

Third Step: Topic Study.

1. **Saul's Evil Spirit:** (1) Consider the following passages: 16: 14, 15, 16; 18: 10; 19: 9; 18: 23; 1 Kgs. 22: 19-22; (2) the various designations of this "spirit" in these passages; (3) what in Saul's physical or mental condition showed the influence of this "spirit"? (4) in connection with this the "demons" of the New Testament times; (5) the power of music upon disease of the mind; (6) whether Saul was simply insane, or whether his case was one of special supernatural interference; (7) in either case, to how great an extent was he responsible for his condition?
2. **David's Early Training:** Consider (1) the training received at home, as a shepherd boy in solitude and amid dangers, and the traces of this seen in his later life; (2) the training received at court, in the midst of "the terrible discipline of flattery;" the discipline also of success; the qualities here cultivated; (3) the training received from his outlaw-life, viz., ability to govern, contact with men of every class; (4) the qualifications secured by this training for his future work.
3. **David and the Ziphites:** Consider (1) the details of the story (ch. 26); (2) the details of similar story (ch. 23); (3) the points of agreement touching the conduct of the Ziphites, the pursuit of David, David's generosity towards Saul; (4) probability of the repetition of these circumstances; (5) the many points of difference between the narratives, and the difficulty of explaining them except upon the supposition that similar events happened twice; (6) what would follow the acceptance of the view that we have here two distinct narratives of the same event?

Fourth Step: Classification.

Follow the directions given in previous "studies" and classify the details of the material according to the general heads there given, with the addition of any that may be necessary.

Fifth Step: Organization.

Combine the material of the sixth and seventh "studies," and make a complete list of the *events* included in these "studies" which bear directly or indirectly upon *David's Outlaw-life*.

Sixth Step: Religious Teaching.

Many other lessons than those noted in the preceding "study" are suggested by the events of *David's Outlaw-life*; among these may be mentioned (1) that of magnanimity and generosity, from David's treatment of Saul at the cave of Engedi (24:7 seq.); (2) that of the hardening and undermining influence of sin, from the attitude of Saul toward David; (3) the possible fickleness, treachery and general depravity which may characterize one who has been given a position because he is supposed to possess qualities the very opposite of these; (4) the dangers and difficulties which beset a good man when he is on any other than the right path.

STUDY VIII.—SAUL'S LAST DAYS; 28:1-31:13.

- Remarks:** 1. We are now approaching the end of the book. It is important that we hold together the material which has been gathered. To this end, let a rapid survey be taken of (1) the several "topic-studies," (2) the outlines as found under the head of "organization."
2. If the pupil has been faithful, the details and order of the material should now be so familiar that the number of a chapter, e. g., 15, 21, will suggest the subject of that chapter.
 3. For variety, and for the sake of discipline, an entirely different plan will be pursued in the eight "studies" which shall be given to 2 Samuel.

First Step: General Study.

1. **First reading:** Study (with note-book in hand) chapters 27-31, and write down as you go along the main points of the story; e. g., (1) war again with Philistia; (2) Saul goes to the witch of En-dor; (3) David is dismissed from the Philistine army; (4) Ziklag is plundered; (5); the pursuit and rescue, and distribution of spoil; (6) death of Saul and his sons in the battle of Gilboa; (7) their bodies exposed and rescued.
2. **Second reading:** Study these chapters again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
3. **Resume:** Take up the "main points," one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

1. *Ch. 28:1-7:* (1) *therefore thou shalt know*, etc., (v. 2), in what respect ambiguous? (2) *keeper of mine head* (v. 3); (3) *now Samuel*, etc., (v. 3), relation of v. 3 to what pre-

- cedes, to what follows; (4) *familiar spirits, wizards* (v. 3), cf. 15:23 and Lev. 19:31; 20:27; Deut. 18:10 seq.; (5) *Shunem* (v. 4); (6) *Saul inquired of Jehovah* (v. 6), cf. 1 Chr. 10:13, 14; (7) *by dreams* (Num. 12:6); (8) *En-dor* (v. 7).
2. **Ch. 28:8-25:** (1) *bring me up Samuel* (v. 11); (2) *gods* (v. 13); (3) *an old man cometh up* (v. 14); (4) *Saul perceived* (v. 14); (5) *thine adversary* (v. 16), cf. margin; (6) *will deliver Israel also* (v. 19).
 3. **Ch. 29:1-11:** (1) *now the Philistines* (v. 1), this connects with 28:1, 2; (2) *Aphek* (v. 1); (3) *fountain in Jezreel* (v. 1); (4) *and David said* (v. 8), the character of this answer; (5) *as an angel of God* (v. 9), cf. 2 Sam. 14:17, 20; 19:27.
 4. **Ch. 30:1-31:** (1) *the south and Ziklag* (v. 1); (2) *spoke of stoning him* (v. 6); (3) *bring me hither the Ephod* (v. 7); (4) *his spirit came* (v. 12); (5) *Cherethites* (v. 14), cf. 2 Sam. 8:18; (6) *evening of the next day* (v. 17); (7) study the place mentioned in vs. 27-31.
 5. **Ch. 31:1-13:** (1) *Saul's sons* (v. 2), cf. 14:49; (2) *went sore against* (v. 3), cf. 1 Kgs. 22:31 seq.; (3) *these uncircumcised* (v. 4); (4) *fell upon it* (v. 4), cf. 2 Sam. 1:9 seq.; (5) *Ashtaroth* (v. 10); (6) *Beth-shan* (v. 10) (7) *inhabitants of Jabesh-gilead* (v. 11), cf. ch. 11; (8) *burnt them* (v. 12), was cremation common?

Third Step: Topic Study.

1. **The Witch of En-dor:** Consider (1) the view that Samuel really appeared and spoke, which is favored (a) by Jewish tradition (1 Chr. 10:13 Ecclesiasticus 46:20; Josephus, etc.), (b) by the narrative itself, e. g., vs. 15, 16, 20; in this case, was it the witch who called him up? or was he sent by God? (2) the view that there came a demon counterfeiting Samuel!,—held by Jerome, Luther, Calvin, “it being inconceivable that the soul of any saint, much less of a prophet, was drawn forth by a demon;” (3) the view that the witch, in her state of self-excitement, was herself deceived; (4) the view that the witch deliberately imposes upon Saul; (5) the evident idea of the writer of this narrative; (6) the objections to each of these views; (7) the question, to whom we are indebted for the story,—the witch, or Saul, who died on the next day; (8) the relation of the transaction to modern spiritualism.
2. **Battle of Gilboa (ch. 31):** Consider (1) the parallel account 1 Chron. 10:1-12; (2) the place of the battle, the plain of Esdraelon; (3) other battles fought here, cf. Judg. 4:15; Judg. 7; 2 Kgs. 23:29; (4) the details of the battle; (5) the great interests involved, and the issues which grew out of it.
3. **Saul's Reign as a whole:** Consider (1) the three divisions of the reign, and the important events of each; (2) the general character of the reign, and its policy; (3) the relation of the reign, so far as it was a failure, to the people's request for a king; (4) the points in respect to which it was a *good* preparation for what was to follow; (5) the points in respect to which it was a *bad* preparation.
4. **Comparison of Pentateuch-passages:** Compare the following passages with those cited, in each case, from the Pentateuch, and give the results: (1) 14:32, with Gen. 9:4; Lev. 3:17; 7:26; 17:10-14; 19:26, Deut. 12:16, 23, 24; (2) 19:5, with Deut. 19:10-13; (3) 20:26, with Lev. 7:20, 21; (4) 21:6, with Lev. 24:5-9; (5) 28:3, with Lev. 19:31; 20:27; Deut. 18:10; (6) 30:24, 25, with Num. 31:27.
5. **Moral Difficulties:** Consider (1) the command to destroy the Amalekites (15:3); (2) the cases of deception 16:2, 3; 19:13, 14, 17; 20:6; 21:2; 27:10, 11; 29:8; (3) some of the principles which are to be adopted in dealing with these and similar passages.

Fourth Step: Classification.

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs; (10) historical allusions.

Fifth Step: Organization.

1. Arrange the material of this study under the heading, *Saul's Last Days*, and make out a series of topics which will include all the more important events.
2. Organize now the material of the whole book in some such way as the following:

1. Samuel's early life, 1: 1-4: 1 a.
2. The close of the theocracy, 4: 1b-7: 17.

This may be taken as Part I of the black book—the close of the period of the Judges.

3. Saul, appointed, elected, established, 8-11.
4. Saul's reign till his rejection, 12-15.
5. David introduced and banished, 16-19.
6. David's outlaw-life, 20-23: 28.
7. David's outlaw-life (cont.), 23: 29-27: 12.
8. The last days of Saul, 29-31.

This may be taken as Part II of the book—the beginnings of the Monarchy.

Sixth Step: Religious Teaching.

The last scenes of Saul's life are pathetic and tragic. Nothing in Old Testament history appeals so strongly to our sympathies as the inglorious end of this first king. The teachings of these events are clear and definite. We see (1) what must be the end of a career guided and regulated by false principles; (2) the strength of superstition, even over one who had for years endeavored to root out that particular form of it which finally gains control of him; (3) the infamy and disgrace which may result where opportunities existed for success and glory; (4) what it really means to be deserted by Jehovah.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies.)

Prepared by President William R. Harper, University of Chicago.

STUDY IX.—DAVID'S REIGN OVER JUDAH; AND IN JERUSALEM; 2 Sam. 1-6.

- Remarks:** 1. The plan of work is different from that employed in the study of 1 Samuel. The change is intended to emphasize certain features which it is believed, will be found most helpful.
2. Studies IX—XII will include a general survey of the book; studies XIII—XVI, an application to the material contained in the book of certain special forms of study.
 3. In the case of classes the various "steps" may be assigned to different individuals; the leader combining the work of the individuals into a whole.
 4. It is understood that the topical discussion of the material will be reserved for studies XIII—XVI.

First Step: Chap. I. The Tidings of Saul's Death.

1. Read the chapter, and write down as you go along the *main points*, e. g., (1) the Amalekite's story of Saul's death; (2) David's lamentation for Saul and Jonathan; indicate in connection with each heading the verses which treat of it.
2. Read the chapter a second time and underscore the *words* or *expressions* which (1) are obscure, or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. With the aid of such helps as are within your reach, determine the meaning of these words and expressions. In this chapter the following at least deserve attention: (1) *Earth upon his head* (v. 2); (2) *Saul leaned upon his spear* (v. 6); (3) *anguish* (v. 9); (4) *the crown* v. 10; (5) *fasted until even* (v. 12); (6) *the Lord's anointed* (v. 14); (7) *song of the bow* (v. 18); (8) *book of Jasher* (v. 18); (9) *tell it not in Gath* (v. 20); (10) *from the blood*, etc., (v. 22); (11) *lovely and pleasant* (v. 25).
3. Study more carefully the "song of the bow" (1: 17-27), considering (1) the statement in the introduction (vs. 17, 18); (2) the general thought of the song; (3) the variety and vividness of the figurative language; (4) the explanation of the feeling thus manifested by David towards Saul.
4. Prepare a condensed statement of the contents of the chapter which shall not exceed seventy-five or one hundred words.
5. Consider (1) the relation of the contents of 1: 1-16 to 1 Sam. 31; (2) the traits of David's character which the song suggests.

Second Step: Chap. 2: 1-3: 5, The Two Kingdoms at War.

1. Read the chapters and as you go along write down the *main points*; e. g., (1) David made king of Judah; (2) his comforting and politic letter to the

men of Jabesh ; (3) Ish-bosheth raised to the throne of Israel by Abner ; (4) the combat at Gibeon ; (5) the murder of Asahel by Abner ; (6) the pursuit of Abner and the burial of Asahel ; (7) the family of David ; indicate in connection with each heading the verses which treat of it.

2. Read the section a second time and underscore the important words and expressions ; among others the following should be studied : (1) *Hebron* (2 : 1) ; (2) *anointed David* (2 : 4) ; (3) *Abner* (2 : 8), why should he be the leader of Saul's house ? (4) *Ish-bosheth* (2 : 8) ; (5) *Mahanaim* (2 : 8) ; (6) *forty years old* (2 : 10), the difficulty of this date ; (7) *let the young men arise and play before us* (2 : 14) ; (8) *unless thou hadst spoken* (2 : 27) ; (9) *sons born in Hebron* (3 : 2) ; cf. 1 Chron. 3 : 1-3.
3. Prepare a condensed statement of the material under each of the heads given above, combining the last four under one head, viz., *the civil war*.
4. Consider (1) the strength and weakness in the position of Ish-bosheth ; (2) the embarrassment which David must have experienced in his strife with the house of Saul ; (3) the patience exhibited by him in his willingness to accept temporarily the government of only a portion of the people.

Third Step: 3:6-4:12, The Last of Saul's House.

1. Read the section and as you go along write down the main points with the indication of the verses which treat of each point ; e. g., (1) the quarrel between Abner and Ish-bosheth ; (2) Abner's overtures to David ; (3) the murder of Abner ; (4) David's anger and lamentation ; (5) the murder of Ish-bosheth.
2. Read the section a second time and ascertain the meaning of the following words and expressions : (1) *made himself strong* (3 : 6) ; (2) *my father's concubine* (3 : 7) ; (3) *dog's head* (3 : 8) ; cf. 1 Sam. 17 : 43 ; 24 : 14 ; (4) *God do so*, etc. (3 : 9) ; (5) *Lord hath sworn to David* ; cf. 1 Sam. 15 : 28, 29 ; 16 : 1-12 ; (6) *except thou first bring Michal, Saul's daughter* (3 : 13) ; why does he demand her restoration ? (7) *I have sought for David* (3 : 17) ; (8) *one that hath an issue or that is a leper* (3 : 29) ; (9) *as a fool dieth* (3 : 33) ; (10) *thy hands not bound* (3 : 34) ; (11) *came about the heat of the day* (4 : 5) ; (12) *a righteous person* (4 : 11) ; (13) *require his blood* (4 : 11).
3. Prepare a condensed statement of each of the topics indicated above, summarizing the whole under the head of the *events leading to the elevation of David to the throne of Israel*.
4. Consider (1) the gradual rise of David's influence and power, and the gradual decline of Saul's house ; (2) the means employed by David to bring about this condition of things ; (3) the ambitious character of Abner.

Fourth Step: Chaps. 5, 6, David Settled at Jerusalem.

1. Read the chapters, and, as you go along, write down the main points with the indication of the verses which treat of each point ; e. g., (1) the election ; (2) capture of Jebus ; (3) his family ; (4) victory over the Philistines ; (5) the removal of the ark and the circumstances connected therewith.
2. Read the section a second time and ascertain the meaning of the following words and expressions : (1) *all the tribes* (5 : 1) ; (2) *thy bone and thy flesh* (5 : 1) ; (3) *that leddest out and broughtest in* (5 : 2) ; (4) *all the elders* (5 : 3) ; (5) *anoint David* (5 : 3) ; cf. 1 Chron. 12 : 23-40 ; (6) *thirty*

years old (5:4); cf. Num. 4:3; Gen. 41:46; Luke 3:23; (7) *Jerusalem* (5:6); (8) *up to the water course* (5:8); (9) *that are hated* (5:8); (10) *Millo* (5:9); (11) *Hiram King of Tyre* (5:11); (12) *breach of waters* (5:20); (13) *mulberry trees* (5:23). [Remark: The student may make his own selection of the obscure words and expressions in chap. 6.]

3. Prepare a brief statement of each of the points suggested above, giving especial attention to the material which relates to the "removal of the ark."
4. Consider the question whether the account of the removal of the ark might not better be understood to have been misplaced, and to belong rather to the period following David's sin with Bath-sheba. [Remark: The only thing required of the pupil here, is a thoughtful asking of the question after having examined the two periods referred to.]

Fifth Step: Classification and Organization of Material.

1. Classify the material contained in this "study" (chaps. 1-6) in your notebook under as many of the following heads as possible: (1) Names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) heathen divinities; (10) manners and customs; (11) historical allusions; (12) material which furnish an idea of the speaker's or the author's conception of God.
2. Arrange the headings of the different sections, placing above each those of the sub-sections, in such a manner as that the eye can take in all of them at a glance; e. g.,
 1. The Amalekite's story of Saul's death.
 2. David's lamentation for Saul and Jonathan.

§ 1. THE TIDINGS OF SAUL'S DEATH (CH. 1).

3. David made king of Judah.
4. His comforting and politic letter to the men of Jabesh.
5. Ish-bosheth raised to the throne by Abner.
6. The combat at Gibeon.
7. The murder of Asahel by Abner.
8. The pursuit of Abner and the burial of Asahel.
9. The family of David.

§ 2. THE TWO KINGDOMS AT WAR (CH. 2:1-3:5).

10. The quarrel between Abner and Ish-bosheth.
11. Abner's overtures to David.
12. The murder of Abner.
13. David's anger and lamentation.
14. The murder of Ish-bosheth.

§ 3. THE LAST OF SAUL HOUSE (3:6-4:12).

15. The election of David king of all Israel.
16. The capture of Jebus.
17. David's family
18. Victory over the Philistines.
19. The removal of the ark.

§ 4. DAVID SETTLED IN JERUSALEM OVER ALL ISRAEL.

3. Combine all this into an outline (if this outline is to be of any service, you must make it for yourself); and in doing the work endeavor (1) to call to mind all the details of each topic, and (2) to find the logical relation which exists between them.

Sixth: Step Religious Teaching.

We should consider not (1) the religious precepts which *might* possibly be connected with each one of the score of events narrated; nor (2) the various teachings which the narrative really suggests; but rather (3) the impression, so far as concerns the religious element in it, which the whole narrative produces. *What, now, is this impression?*

STUDY X.—DAVID'S REIGN; 2 SAM. 7-12.

- Remarks:** 1. It is to be kept in mind that the present work on this book of Samuel is merely preparatory to that which is to be done in later "studies."
2. The study of a chapter without at least a general comprehension of the book is necessarily imperfect; yet chapters must be studied in order that the general conception of the book may be gained.
 3. The true order is therefore: (1) study of the parts for the sake of the whole; (2) study of the parts in the light of the whole.

First Step: Chap. 7, Jehovah's promise to David.

1. Read the chapter, noting down, together with the verses which treat of the subject, (1) the desire of David to build a temple; (2) the prophet's attitude toward the undertaking; (3) Jehovah's attitude; (4) grounds for this attitude; (5) Jehovah's promise to David; (6) David's prayer and thanksgiving.
2. Read the chapter a second time and select twelve words, expressions, or allusions which deserve special study; examine such helps as may be within reach with a view to ascertain their meaning or force.
3. Study more carefully the "message of Jehovah to David," noting (1) the difference between the opinion uttered by the prophet and that with which he was sent by God to David; (2) the contrast involved: *thou* shalt not build a house for *me*, but *I* will build a house for *thee*; (3) the promise to establish David's "seed" (v. 12) fulfilled in Solomon, in the kings of Judah who descended from David, in the Christ (Luke 1: 31-33; Acts 2: 29-31).
4. Prepare a condensed statement of the contents of the chapter, which shall present the essential thought.

Second Step: Chaps. 8, 9, The growth of David's Kingdom.

1. Read the section, noting down (1) the various foreign nations with whom he warred; (2) the officers of his government; (3) his generosity to Mephibosheth.
2. Read the section again and examine the following words and expressions: (1) *bridle of the mother city* (8: 1) (2) *making to lie down on the ground* (8: 2); (3) *brought presents* (8: 2); (4) *houghed* (8: 4), (5)

- Syrians* (8:5), their connection with Israel before this time? their subsequent relations to Israel? (6) *smiting in the valley of salt* (8:13); cf. Ps. 69; (7) *recorder* (8:16); (8) *Cherethites and the Pelethites* (8:17); (9) *priests* (8:18); (10) *dead dog* (9:8); (11) *at the king's table* (9:13).
3. Prepare a detailed outline of the matter in this section, and try to ascertain the number of years which have now passed since David came to the throne.

Third Step: Chap. 10: 1-11: 1, Wars with Ammon.

1. Read the section, noting (1) the insult offered David's ambassadors by the Ammonites; (2) the first campaign; (3) the third campaign, and the siege of Rabbah.
2. Read the section again and study the following points:
 - (1) *Nahash* (10:1), cf. 1 Sam. 11; (2) *shaved off the one-half of their beards* (10:4); (3) *hired* (10:6), see 1 Chron. 19:6 (cf. other variations of text in this passage); (4) *entering in of the gate* (10:8), the difficulties here involved; (5) *time when kings go forth to battle* (11:1), cf. 1 Chron. 20:1; (6) *David tarried* (11:1), why?
3. Prepare a condensed statement of the section, including also (1) an explanation of the repetition of the material here given and compare with 8:3-6; (2) an explanation of the relation of this section to the story of David's sin which immediately follows.

Fourth Step: Chap. 11: 2-27, David's Sin.

1. Read the chapter, noting (1) David's adultery; (2) the summoning of Uriah to Jerusalem; (3) the circumstances of Uriah's death; (4) the announcement of Uriah's death to David; (5) the marriage of David and Bath sheba.
2. Read the chapter again and study the following expressions: (1) *walked upon the roof* (11:3); (2) *Uriah the Hittite*; (3) *sent and told David* (11:5); cf. Lev. 20:10; (4) *mess of meat from the king's table* (11:8); (5) *went not down to his house* (11:9); why? (6) *Israel and Judah* (11:11); what does this indicate as to the time of the writing of this book? (7) *made him drunk* (11:13); for what purpose? (8) *he smote Abimelech* (11:21), cf. Judg. 9:50-54; (9) *mourned for her husband*; cf. Gen. 50:10; 1 Sam. 31:13.
3. Prepare a condensed statement of the contents of the chapter and add to it (1) an explanation of the fact that this narrative is altogether omitted in the book of Chronicles; (2) the purpose of the writer of Samuel in presenting it; (3) the relation of this event to the later history of David's life.

Fifth Step: Chap. 12, David Rebuked and Repentant.

1. Read the chapter, noting (1) the parable of Nathan; (2) the application of the same to David; (3) the sentence pronounced upon him; (4) his confession; (5) the death of the child; (6) the birth of Solomon; (7) the capture of Rabbah.
2. Read the chapter and examine the following words and expressions: (1) *sent Nathan* (12:1); (2) *took the poor man's lamb* (12:4); what is the real point of the parable? (3) *fourfold* (12:6); (4) *I gave thee thy mas-*

ters wives (12:8); (5) *despised the commandment of the Lord* (12:9); cf. Num. 15:3; 1 Sam. 23:26; (6) *the sword shall never depart from thine house*; how fulfilled? (7) *take thy wives* (12:11); see 16:21, 22; (8) *sinned against the Lord* (12:13); cf. Ps. 51:31; (9) *thou shalt not die*; (10) *that child shall surely die*; (11) *the elders of his house* (12:17); (12) *anointed himself* (12:20); (13) *I shall go to him* (12:24); (14) *Solomon* (12:24); (15) *Jedidiah* (12:25); (16) *Joab fought against Rabbah* (12:26); the connection of this with 11:1; (17) *king's crown* (12:30); (18) *put them under saws* (12:31).

3. Prepare a statement of the contents of the chapter, including also (1) a comparison of David's confession of sin with that of Saul: 1 Sam. 15; (2) a statement of the relation existing between Ps. 51 and this passage.

Sixth Step: Classification, Organization, and Religious Teaching.

1. Classify the material in your note-book, under the heads given in Study IX (p. 180).
2. Arrange the headings and organize the matter according to the plan followed in Study IX (p. 180).
3. Consider (1) how large a portion of the book is given to the account of David's sin, together with the evil consequences which followed it, and why this is so; (2) the particular teaching, not the possible inferences, which this whole story was by the divine writer intended to convey.

STUDY XI.—ABSALOM'S REBELLION; 2 SAM. 13-18.

Remarks: 1. The story of David's life as told in the Psalms is of equal importance with that narrated in the historical books; this will receive our attention a little further along in our work.

2. The private life of David stands closely connected with the history of the nation and the times.
3. In all this study, try to read between the lines; for we must remember that only the most fragmentary material has come down to us.

First Step: Chaps. 13, 14, Family Troubles connected with Ammon and Absalom.

1. Read the chapter, noting down in connection with the verses treating of each subject, (1) the outrage committed by Ammon; (2) the vengeance taken by Absalom; (3) the reception of the news by David; (4) Absalom's flight; (5) Joab's stratagem and Absalom's return; (6) Absalom's person and family; (7) Absalom's re-admission to David's presence.
2. Read the chapters again and study more closely the following words and expressions: (1) *one of the fools in Israel* (13:13); (2) *will not withhold me from thee* (13:13); (3) *garment of divers colors* (13:18); (4) *hold now your peace* (13:20); (5) *neither good nor bad* (13:22); cf. Gen. 24:50; 31:24; (6) *upon his mule* (13:29) (7) *Talmai* (13:37); (8) *king's heart toward Absalom* (14:1); (9) *Tekoa* (14:2); (10) *two hundred shekels* (14:26.)
3. Prepare a statement of the contents of the section, including also (1) an explanation of the connection between the contents of this chapter and

those which precede and follow; (2) a statement of the argument of the woman of Tekoa contained in verses 13, 14; and (3) an indication of the mistake made by David in his treatment of Absalom.

Second Step: Chaps. 15: 1-16: 14, Absalom's Rebellion and David's Flight.

1. Read the chapters, noting (1) the preparations of Absalom for the rebellion; (2) the conspiracy made public; (3) the flight of the king from Jerusalem; (4) the fidelity of Ittai; (5) the ark returned to Jerusalem; (6) Hushai sent back; (7) the present of Ziba; (8) the curse pronounced by Shimei.
2. Read the chapter again and examine the following words and expressions: (1) *beside the way of the gate* (15: 2); (2) *stole the hearts* (15: 16); (3) *forty years* (15: 7) (4) *in Hebron* (15: 10); why was this place chosen? (5) *let us flee* (15: 14); cf. Ps. 63, 3, 4, 26; (6) *Gittites* (15: 18); (7) *the brook Kidron* (15: 23); (8) *art thou not a seer?* (15: 27); (9) *the ascent of Mt. Olivet* (15: 30); (10) *head covered, bare-foot* (15: 30); (11) *say unto Absalom* (15: 34); the morality of all this (12) *restore me the kingdom of my father* (16: 3); (13) *blood of the house of Saul* (16: 8).
3. Prepare an outline statement of the contents of the chapter and add to it (1) an explanation of David's sudden flight (why, warrior as he was, did he not hold his ground?) (2) the traits of character displayed by him at this crisis in his history; (3) the relation of the Psalms referred to above to this event.

Third Step: 16: 15-17: 23, The Events transpiring at Jerusalem.

1. Read the chapters, noting (1) Absalom's entrance into the city; (2) Hushai's offer of his services; (3) Absalom's taking possession of the royal harem; (4) the counsel proffered by Ahithophel; (5) the counsel of Hushai; (6) the message to David; (7) the death of Ahithophel.
2. Read the chapters again and study the following words and expressions: (1) *the men of Israel* (16: 15); (2) *and Ahithophel said* (16: 21); the object of this advice; (3) *oracle of God* (16: 23); (4) *this night* (17: 1); (5) *bear robbed of her whelps* (17: 8); (6) *into the river* (17: 13); (7) *appointed to defeat the good counsel* (17: 14); (8) *a well in his court* (17: 18); (9) *hung himself* (15: 23); cf. Matt. 27: 5.
3. Prepare a condensed statement of this section and in connection with this consider (1) the relative wisdom of Ahithophel's and Hushai's advice; (2) the general policy adopted by Absalom in his effort to gain the throne.

Fourth Step: Chaps. 17: 24-18: 33, The Battle of Mahanaim.

1. Read the chapters, noting (1) the reception of David at Mahanaim; (2) the battle; (3) the death of Absalom; (4) the grief of David.
2. Read the section again and study the following words and expressions: (1) *the daughter of Nahash* (17: 25); the difficulty here involved; (2) *beds and basins*, etc. (17: 28); (3) *numbered* (18: 1); (4) *captains of thousands and captains of hundreds* (18: 1); (5) *the wood devoured more* (18: 8); (6) *his head caught hold of the oak* (18: 9); (7) *three darts* (18: 14); (8) *a very great heap of stones* (18: 17); (9) *king's dale* (18: 18).
3. Prepare a condensed statement of the section and in connection with this

statement consider (1) the general conduct of Joab in his treatment of Absalom and (2) the occasion of the passionate grief of David

Fifth Step: Classification and Organization.

1. Having in mind the various headings suggested on p. 180, read these chapters (13-18) and note down the material as thus called for.
2. Following the plan suggested in connection with "Study IX," organize the chapters of *this* study: (1) placing sub-headings and headings in such order as to strike the eye; (2) recalling the details suggested by such headings; (3) condensing the whole into an outline or statement on the subject, *Absalom's Rebellion*, the causes leading to it, the important events, the circumstances of its overthrow.

Sixth Step: Religious Teaching.

Again, we come face to face with the question, What is the religious teaching of a section? The question is not to be answered (1) by selecting a thought here and a thought there; (2) nor by connecting with the material all the possible teachings which a fertile imagination can suggest; but (3) by grasping the material as a whole, as a unit, and from that determining the lesson which naturally and easily presents itself.

STUDY XII.—DAVID RESTORED; SOME APPENDICES; 2 SAM. 19-24.

- Remarks: 1. It cannot be denied that the work which one must do when a single "study" includes six chapters, is necessarily superficial. If one's work stopped here, it would be lamentable enough.
2. It cannot be denied, on the other hand, that the work which one does, when he devotes his time to the study simply of verses, is really no work. It is absurd to do only this kind of work.
 3. The truth is that both kinds must be done; the general work first, and then the careful and critical work.

First Step: Chaps. 19, 20, David Restored to the Throne.

1. Read the section, noting (1) the reproof of David by Joab; the negotiations between David and Judah in reference to the recall; (3) the return of the king and (4) the dispute between Judah and Israel; (5) the insurrection of Sheba; (6) the officers of the court after the restoration.
2. Read the chapters again and note fifteen words and expressions which deserve special study; examine these with such aids as may be within reach.
3. Prepare an outline of the events narrated in this section and in connection with this (1) account for the necessity of David's sending a private messenger to the tribe of Judah to persuade them to recall him; (2) compare the list of officers given in 20: 23-26 with that given in 8: 16-18.

Second Step: Chaps. 21: 1-22; 23: 8-39, The Famine; Heroic Exploits and Heroes.

1. Read these chapters, noting (1) the fact of the famine; (2) its occasion; (3) the execution of Saul's sons by way of atonement; (4) the burial of the bones of Saul and his sons.

2. Read the account of the *heroic exploits* in the Philistine wars (21 : 15-22) and the account of *David's heroes* (23 : 8-39), with the understanding that there is no connection between either of these and the story of the famine.
3. Select from each of these three distinct sections five or six expressions deserving especial study and examine them with the aid of such helps as may be within reach.
4. Prepare a brief statement of the contents of each section and in connection with these statements consider (1) the justice of the execution of Saul's sons for a crime committed by their father ; (2) the relation of these appendices to each other and to the book as a whole.

Third Step: Chaps. 22 ; 23 : 1-7, David's Psalm of Thanksgiving and Last Words.

1. Read chap. 22, noting (1) the address to God (vs. 2-4) ; the description of the writer's danger and his supplication (vs. 5-7) ; (3) Jehovah's manifestation in behalf of David (vs. 8-16) ; (4) the deliverance wrought because of his faithfulness (vs. 17-21) ; (5) the integrity of his life (vs. 22-25) ; (6) principle which regulates God's dealings with men (vs. 26-28) ; (7) the faithfulness of God as experienced by the writer (vs. 29-31) ; (8) the praise of Jehovah the author of victory (vs. 32-37) ; (9) the destruction of the enemy (vs. 38-43) ; (10) the establishment of David's throne (vs. 44-46) ; (11) conclusion and doxology.
2. Compare this chapter with Ps. 18 and note carefully (1) the variations and (2) account for the fact that so long a passage should be repeated.
3. Read chap. 23 : 1-7, and (1) express in prose form the thought of each of the verses, (2) analyze carefully the figurative expressions which it contains.

Fourth Step: Chap. 24 ; David's Sin in Numbering the People.

1. Read the chapter, noting (1) the taking of the census ; (2) the choice of punishments offered by Gad ; (3) the pestilence ; (4) the purchase of Araunah's threshing-floor.
2. Read the chapter again and study especially the following words and phrases: (1) *he moved David* (24 : 1) ; who ? (2) *go number* (24 : 1) ; (3) *why doth my Lord delight* (24 : 3) ; the reason for Joab's opposition ? (4) *Aroer* (24 : 5) ; (5) *eight hundred thousand* (24 : 9) ; cf. 1 Chron. 21 : 5 ; (6) *David's heart smote him* (24 : 10) ; (7) *the prophet Gad* (24 : 11) ; when was he last mentioned ? (8) *the angel* (24 : 16) ; (9) *the Lord repented him of the evil* (24 : 16) ; (10) *the threshing-floor* (24 : 16) ; (11) *these sheep what have they done ?* (24 : 17).
3. Prepare a brief statement of the contents of this chapter ; and in connection with this consider (1) what must have been the nature and purpose of the numbering of the people to have called for so great a punishment ; (2) why the people should have been punished for the sin of the king.

Fifth Step: Classification and Organization.

1. Classify the material in your note-book under the headings given in connection with Study IX.
2. Organize as before the material of this section, viz., chaps. 19, 20 and chaps. 21-24.

3. Organize now the material of all four "studies:"

Chaps. 1-4. David's reign over Judah.

Chaps. 5-24. David's reign over all Israel.

Chaps. 5-9. *The period of David's growth.*

Chaps. 10-20. *David's fall and punishment.*

Chaps. 21-24. *Various appendices.*

Sixth Step: Religious Teachings.

It has been the purpose in the group "studies" on 2 Samuel to lead or induce the pupil to work out for himself the religious application of the material. Whether the purpose has succeeded or failed, it was the correct thing to aim at. It will be a great day in the history of Bible study, when (1) what is commonly known as "important suggestions," (2) the homiletical helps on which so much reliance is now placed, shall have disappeared from upon the face of the earth, and the time now wasted in connection with such "trash," for most of it deserves no better name, devoted to such a study of the facts and principles of sacred Scripture as will make a substantial foundation on which to build life and character and everything connected with these. As before, therefore, try to grasp comprehensively the whole period, and then to formulate in your mind the impression which it produces.

SAMUEL, SAUL, DAVID AND SOLOMON.

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STUDY XIII.—THE PSALMS OF DAVID—SPECIAL TOPICS.*

1. We have taken up the historical matter of the period of Samuel and David; let us now consider some of the literary material of this period, especially the Psalms.
2. Our previous study of the history will enable us to find for most of the Psalms a connection with that history; our study of the Psalms will give us an insight into the life and times which no external record of events could possibly furnish.
3. After an examination of the Psalms belonging to this age, we shall be in position to form a more correct estimate of the work of David.
4. We shall first consider some of the more important topics which relate to the Psalms as a whole; and after that some of the most interesting and important of the Psalms themselves.

First Step: The Psalter itself; David's Psalms; Classification.

1. **The Psalter and its Divisions.**†—(1) Number of Psalms in our English Bible, in Septuagint? (2) Note the division of Psalms into different books; number in each? (3) Study and compare the doxologies at the end of Pss. 41; 72; 89; 106. (4) Meaning of Ps. 72: 20? inferences to be drawn? (5) What light upon the age of this five-fold division is gained from 1 Chron. 16: 35, 36? (6) The times of David, Hezekiah, and the return from exile, the principal periods of Hebrew Psalmody; explanation of this fact?
2. **David's Psalms.**—(1) Number assigned to him in each book? in all? (2) Probability that some have been wrongly assigned him. (3) Various methods of testing whether or not a particular Psalm is to be regarded as Davidic.‡ (4) David's style† (a) "terse, vigorous, rapid;" (b) "easy, limpid, showing no trace of conscious effort;" (c) "marked by unity of treatment and consecution of thought." (5) David's language, classical, i. e., pure and without the Aramaic forms which characterize the later writers.
3. **Classification of David's Psalms.**¶—(1) Those which seem to have been written in connection with his persecution by Saul, viz., 7; 11; 34(?); 35; 52; 54; 56; 57; 59(?); 142. (2) Those connected with the *removal of the ark* to Jerusalem, viz., 15; 24; 30; 68(?); 101; 132.† (3) Those penned during his *wars*, viz., 2(?); 20; 21; 60(?); 110. (4) Those connected with his *great sin*, viz., 32; 51. (5) Those connected with *Absalom's rebellion*, 3; 4; 23; 26; 27; 28; 37; 62(?); 69; 109.

* The treatment here given is virtually that of the author, published in *THE OLD TESTAMENT STUDENT*, Vol. VII.

† See Perowne's commentary on Psalms (*Draper*, Andover), Vol. I, pp. 4-17; article in Smith's Bible Dictionary, "Psalms;" introductions to various commentaries.

‡ Murray, "Origin and Growth of the Psalms," pp. 133-143.

¶ This classification does not include all Psalms which may lay claim to Davidic authorship, only those of which the historical situation is more or less clear.

Second Step : Hebrew Poetry.

- 1. The Form of Hebrew Poetry.**—(1) Study Pss. 1:2; 21:1,2 (R. V.), and note (a) that each verse has *two lines or members in each of which the same thought is expressed with slight modifications*; (b) that this method of expression, called *parallelism*, is the characteristic feature of Hebrew poetry; and (c) that, wherever, as in these verses, there is practically a repetition of the same idea, the parallelism is called *synonymous* (cf. synonymous words, or synonymous phrases). (2) Study Prov. 10:1-5, and note that, in each verse, the second line or member is in antithesis (contrast) with the first; this is *antithetic parallelism*. (3) Study Pss. 21:3; 25:6; 37:13; 42:1, and note that, in each verse, the first line does not furnish a complete thought, the second being needed to finish out the idea begun in the first; this is *synthetic parallelism*. (4) Study the parallelism of Ps. 15, and note that verses 1 and 2 have each two members, but that verses 3, 4, 5 have each three members. (5) Study Ps. 18:6, and note that (a) the first and second members are synonymous; (b) the third and fourth are synonymous; (c) that the third and fourth, taken together, stand in the synthetic relation with (i. e., are needed to complete the thought of) the first and second. (6) Search in the Psalms for other and similar combinations.
- 2. Characteristics of Hebrew Poetry.***—(1) *Religious*: (a) the Hebrews were a religious nation, (b) religion finds its best expression in song, (c) the fact that it is religious has given Hebrew poetry its pre-eminence over all other poetry. (2) *Simple and Natural*: (a) Hebrew poetry is largely free from artificial limitations, (b) the distinction between poetry and the style of prose is slight, (c) "among the Hebrews all thought stands in immediate contact with living impressions and feelings, and so, if incapable of rising to the abstract, is prevented from sinking to the unreal" (Robertson Smith). (3) *Largely Subjective*: (a) the Hebrew poet writes of himself, out of himself, and for himself, (b) that which is outside is taken up because of its relation to what is within, (c) "Man's inmost soul and all the vast variety of human experience, are presented in Hebrew poetry as the common experience of humanity of all ages and of all lands." (4) *Sententious*: (a) brief, terse, loosely connected, (b) uttered as intuitions rather than as products of logical reflection, (c) the parts of a poem not always clearly distinguished, (d) figures of speech extravagant in number, variety and character. (5) *Realistic*: (a) Hebrew poets in close communion with nature, (b) all nature aglow with the glory of God, (c) all nature sharing in the destiny of man, (d) "Hebrew poetry, therefore, excels all other poetry in its faithfulness to nature, its vividness and graphic power, its intense admiration of the beauties of nature, and reverence for its sublimities."

Third Step : The Superscriptions.

- 1. The Superscriptions.**—(1) What proportion of Psalms have superscriptions? (2) In which books of the Psalms are superscriptions more abundant? (3) Classify the superscriptions of the first and second books (1-41, 42-72) under the following heads: (a) authorship; (b) musical terms; (c) circumstances of writing. (4) What is meant by "for the chief musician"? (5) The authority of the superscriptions: (a) their evident antiquity (older than the Septuagint; cf. also 1 Chron. 15:20, 21); (b) the fact that in the Hebrew they are a part of the Psalm; (c) their general agreement with the contents; (d) the fact that they are prefixed not indiscriminately, but seemingly with great care. (6) Considerations opposing the authority of the superscriptions: (a) disagreement of MSS. and versions (Septuagint and Syriac); (b) superscriptions in some cases contradicted by contents; (c) only the names of a few authors are given, when probably there were many; (d) superscriptions concerning the circumstances of composition are given only in David's

* Taken from Briggs' "Biblical Study," pp. 250-256.

Psalms ; why not in others ? (7) In view of these considerations, how may the superscriptions be supposed to have arisen, and what, in general, is their value ?

Fourth Step : Contents and Purpose ; Authorship.

1. **Authorship.***—(1) *David* ; number of his Psalms, and in what books ? (2) *Sons of Korah* ; (a) who were they ? (b) number of Psalms ? (c) what representation of God do these furnish (44 : 4 ; 47 : 2, 6, 7 ; 84 : 3 : 45 : 6) ? (d) representation of Jerusalem (cf. Pss. 46 ; 47 ; 48 ; 87) ? (e) the principal ideas characteristic of these Psalms ? (f) what divine name is commonly used ? (3) *Asaph* ; (a) who was he (1 Chron. 16 : 5) ; 15 : 17-21) ? (b) number ? (c) representation of God (cf. 50 ; 75 ; 76 ; 82 ; and differently, 74 : 1 ; 77 : 20 ; 78 : 52, 71, 72 ; 79 : 13 ; 80 : 1) ? (d) use of divine names ? (4) *Ethan* (cf. 89). (5) *Solomon* (cf. 72 and 127). (6) *Moses* (cf. 90).
2. **Classification of Psalms according to Contents and Purpose.†**—(1) *Historical* ; study Pss. 106 ; 44 ; 46 ; 60 ; 78, noting (a) the stand-point from which they are written, (b) the spirit and purpose, (c) the elements characterizing the national songs of other peoples which these lack. (2) *Personal* ; study Pss. 3 ; 4 ; 5 ; 35, noting (a) the circumstances under which they were written, (b) the various phases of feeling to which they give utterance, (c) the underlying principle applicable to individuals of all times. (3) *Liturgical* ; study Pss. 150 ; 24 ; 95 ; 96 ; 190, noting (a) the evident purpose of these Psalms, (b) their characteristic features, (c) relation sustained to them by modern hymns. (4) *Psalms of Adoration* ; study Pss. 65 ; 8 ; 19 ; 50 ; 90 ; 104, noting (a) the attributes of God which are celebrated, (b) the breadth and scope of doctrinal statement, (c) the simplicity and grandeur ; (d) distinguish between these Psalms and those classified as *liturgical*. (5) *Devotional* ; study Pss. 23 ; 40 ; 42 ; 63 ; 110, as representatives of this class, noting (a) the recital of spiritual experience, (b) the importance attached to the condition of the heart, (c) the longing for communion with or light from God ; (d) the attitude assumed towards God's Word ; (e) the characteristic features of other classes of Psalms which appear also in this class. (6) *Didactic or Meditative* ; study Pss. 1 ; 15 ; 37 ; 101 ; 133 ; 139, as representatives of this class, noting (a) the general tone and spirit, (b) the tendency to compare the lot of the wicked with that of the righteous, (c) the lack of the real poetical element, (d) select Psalms of the classes already cited which might also be included in this division. (7) *Messianic* ; study Pss. 2 ; 16 ; 22 ; 72 ; 110, as representatives of this class, noting (a) the historical basis, (b) the principle of the type therein illustrated, (c) the New Testament use of such Psalms, (d) the complete fulfillment in the Messianic kingdom. (8) So far as possible, classify the entire Psalter under these heads.

Fifth Step : Use of the Psalms in the New Testament.

1. Study Ps. 2 : 1, 2, noting (a) the meaning of the passage if interpreted of David or Solomon, viz : *A great rebellion against an authorized ruler* ; (b) the meaning taken in Acts 4 : 25-28, viz : *Hostility to Christ of Herod and Pilate* ; (c) the principle in accordance with which both these interpretations may be

* See articles in Smith's Bible Dictionary, *Korah*, *Asaph*, etc. ; also Perowne's Commentary on Psalms, pp. 92 seq., and introductions to all commentaries.

† See Isaac Taylor's "Spirit of Hebrew Poetry," ch. ix. (a most instructive treatment).

accepted as correct, i. e., *the type*; (d) the testimony of Acts 2:25, in reference to the author and the source of the Psalm.

2. Study Ps. 22:1, noting (a) its meaning in the mouth of David (or Jeremiah); what kind of a cry? (b) the use made of it by the Saviour, Matt. 27:46; Mark 15:34; (c) the explanation of this latter usage.
3. Study Ps. 91:11, 12, noting (a) the natural meaning of the passage in its connection, (b) the application made in Matt. 4:6; Luke 4:10, 11; (c) the principle underlying this application.
4. Compare in the same way the following: (a) Ps. 8:5-7 with Heb. 2:6-8; (b) Ps. 16:8-11 with Acts 2:25-28, 31; Ps. 110:1 with Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; 1 Cor. 15:25, 27; Heb. 1:13; (c) Ps. 22:18 with John 19:24; (d) Ps. 69:4 with John 15:25.
5. On the ground of these passages, and others with which you are familiar, formulate two or three principles in accordance with which a large proportion of the quotations may be explained.
6. As a matter of fact, the New Testament quotation often varies in form from the Hebrew, or the Septuagint, or both; how is this to be explained?

STUDY XIV.—THE PSALMS OF DAVID—FIRST PERIOD.

- Remarks:** 1. The Psalms of this period belong strictly to the period of history covered in 1 Samuel; they are considered, however, in this connection in order to preserve the unity of treatment.
2. It must be remembered that the tests by which a given Psalm is determined to be Davidic are largely subjective, and therefore more or less unsatisfactory.

First Step: The Various Psalms of the Period.

Read carefully Pss. 7; 52; 54; 56; 57; 142, and make notes under the following heads:

1. The circumstances under which the Psalms seem (or claim) to have been written (see superscriptions).
2. Expressions which they have in common.
3. Phases of feeling to which they give utterance; or elements in the character of the writer which they exhibit, e. g., 7:1, 10, 17; 54:4, 6.
4. Expressions showing the writer's ideas concerning God, God's relation to man, 7:8, 9, 11; 52:1; 54:7; 56:8.
5. Expressions showing the writer's ideas concerning his own relation to his fellow men, or their relation to him, e. g., 7:2, 15, 16; 52:1, 7, 8; 57:3; 56:2, 5, 6.
6. Sentiments which would oppose the Davidic authorship of any one of these Psalms.

Second Step: Psalm 56, Special Expressions and Parallelism.

Take up exhaustively Ps. 56* and treat as follows:

1. Read the Psalm carefully two or three times, and mark every expression which seems to need explanation, and by means of such helps as are within reach determine its force: e. g., (v. 1) "*swallow me up*," "*all the day long*;" (v. 2) "*fight proudly*;" (v. 4) "*in God I will praise*," "*flesh*;" (v. 5) "*wrest my*

* Consult the various commentaries.

words;" (v. 6) "waited for my soul;" (v. 7) "cast down the peoples;" (v. 8) "tellest," "tears into thy bottle," "thy book;" (vs. 10, 11) compare them with v. 4; (v. 12) "thy vows;" (v. 13) "in the light of the living."

2. Study the parallelism of each verse: e. g., v. 1, three members; 2 and 3 synon. and together synth. with 1; v. 2, synon. or synth.; v. 3, synth.; v. 4, 1 and 2 synon., and together synth. with 3; v. 5, synon.; v. 6, same as v. 4; v. 7, acc. to margin, antih., but acc. to text, perhaps synon.; v. 8, three members; vs. 9, 10, synon.; v. 11, synth. or synon.; v. 12, synth.; v. 13, four members, 3 and 4 synth., and together synth. with 2; 2, 3 and 4 together synon. with 1.

Third Step: Psalm 56, Particular Verses, Logical Connection.

1. Determine the meaning and force of each particular verse: v. 1, a cry for help, because of danger; v. 2, enemies oppose him in multitudes, continually and proudly; v. 3, in time of fear he trusts in God; v. 4, since he trusts in God, how can man harm him? v. 5, they misrepresent him, occasion him sorrow; v. 6, they dog his footsteps for an opportunity to take his life; etc.
2. Determine the logical connection which exists between each verse and that which precedes and follows it: (1) v. 2 is an enlargement of the second and third members of v. 1; v. 3, an expression of confidence in God, notwithstanding the situation described in v. 2; v. 4, a continuation of the thought of v. 3. (2) v. 5, not connected with v. 4; v. 6, continuation of v. 5; v. 7, a prayer for the destruction of those described in vs. 5, 6; v. 8 furnishes ground for the request made in v. 7, viz., God's personal interest in him; v. 9, consequence of v. 8; vs. 10, 11, expression of confidence, in spite of the situation. (3) v. 12 expresses the writer's sense of obligation in view of the deliverance which, in v. 13, he has already received or is sure to receive.

Fourth Step: Psalm 56, Theme, Superscription and Teaching.

1. Discover the theme, and make an analysis of the Psalm upon the basis of this theme: e. g., with the theme *Trust in God in time of Danger*, (1) vs. 1-4, a cry for help, an expression of confidence; (2) vs. 5-11, same thoughts expressed more strongly; (3) vs. 12, 13, thanksgiving.
2. Compare the superscription of the Psalm with its contents, and determine (1) whether there is any other external testimony in favor of the Davidic authorship (cf. 1 Sam. 21: 11-16; the word "escaped" in 22: 1; 27-29); (2) whether there is anything in the Psalm itself which favors the superscription; (3) whether there is anything in the Psalm which opposes the superscription.
3. Accepting the Davidic authorship, review the Psalm, endeavoring to grasp as definitely as possible the entire situation which furnished the occasion, and to interpret the contents of the Psalm in accordance with this situation.
4. Note carefully the teaching of the Psalm under the following heads: (1) Attitude of the wicked towards the righteous; (2) God's attitude towards the righteous; (3) God's attitude towards the wicked; (4) The confidence of the righteous in view of God's protection; (5) The duty of the righteous toward God in view of his protection.

Fifth Step: Special Treatment of the Psalms.

Upon this or a similar model, take up and work out, so far as your time will allow, other Psalms of this period, e. g., 52; 142.

Sixth Step: Expressions referring to Uprightness, Perfection.

1. Examine Ps. 7:3-5; 17:3; 18:20-22; 19:13, etc., and note expressions which seem to exhibit a self-righteous spirit.
2. Compare, on the other hand, such expressions of an opposite character as are found in Ps. 51.
3. Explain the sense in which the first class of passages is to be taken.*

STUDY XV.—THE PSALMS OF DAVID—SECOND PERIOD.

- Remarks:** 1. The work of the Bible-student is two-fold:—(1) *To transfer himself* to the times and circumstances in which a given passage was first written; *to study the passage* in the light of these times and circumstances, and *discover*, from this study, the underlying *principles* which it illustrates and teaches. (2) *To apply these principles* to himself, his own times, his own circumstances. We may, for convenience, term the first part of the work *study*, the second *application*.
2. We may divide all Bible-students into three classes:—(1) Those who study, but do not apply; (2) Those who apply, but do not study; (3) Those who study and apply.
 3. There are many good men who become so engrossed in the first part of the work, the critical study, that they lose sight of the end for which they took it up. This class is a select one, including many of the world's greatest scholars.
 4. A large number of Bible-students spend all their time in applying—*what?* Their own ideas and conceits, their own fancies and errors; for they have not *studied*. They have actually forgotten that, in the work of application, one must have *something* to apply. Could any thing be more absurd? It is this mistake that is proving fatal in the case of a considerable proportion of Sunday-school Bible-work, namely, too much application, too little material to apply.
 5. The *ideal* Bible-student is one who both studies and applies. This class needs to be increased. Who that is not now a member will join it?

First Step: Psalms referring to the Removal of the Ark.

Read carefully the Psalms supposed to refer of the removal of the ark to Jerusalem, viz.: 15; 24; 30; 101 (comparing, perhaps, 68; 132), and make notes under the following heads:

1. Circumstances under which they seem to have been written (see superscriptions).
2. Expressions which they have in common.
3. Phases of character or feeling to which they give utterance.
4. Expressions indicating the writer's ideas of God, of God's relations to man, of man's relations to God.
5. Expressions which might seem to oppose the alleged circumstances under which the Psalm was written.

* See Perowne's Commentary on Psalms, I, pp. 59, 61, and other commentaries *in loc.*

Second Step : Psalms referring to David's Wars.

Read those Psalms which, perhaps, may have been written during his wars, viz., 2(?) ; 20 ; 21 ; 60(?) ; 110, and make notes under the heads given above.

Third Step : Special treatment of Pss. 20, 21.

Treat Pss. 20 and 21 according to the outline given of Ps. 56, in the tenth "study," considering in order (1) the special expressions which need explanation, (2) the parallelism of each verse, (3) the meaning of each individual verse, (4) the logical connection existing between the several verses, (5) the theme and analysis of the Psalm, (6) the superscription in its relation to the contents, (7) the contents in view of the Davidic authorship, (8) the important teachings of the Psalms.

Fourth Step : Special treatment of Pss. 51, 32.

Read Pss. 51 and 32 in connection with the story of David's sin (2 Sam. 11 ; 12), and make notes under the following heads:

1. The circumstances under which these Psalms were written : (a) Ps. 51, immediately upon his coming to realize the enormity of his sin ; (b) Ps. 32, "a review of his experience somewhat later, in which he dwells upon the blessedness of forgiveness obtained, and describes the misery he had suffered while his sin was still unconfessed and unrepented of."
2. The expressions contained in each which relate (a) to the character of the sin ; (b) to his appreciation of his sinfulness ; (c) to his desire to be forgiven ; (d) to God's attitude towards sinners.
3. The support given by the contents of these Psalms to the statement of the superscriptions that they are Davidic.
4. The apparent impossibility that vs. 18, 19 of Psalm 51 could have been written by David.

Fifth Step : The Imprecatory Element in the Psalms.

The Imprecatory Element in the Psalms.*—(1) Read Pss. 35 ; 58 ; 59 ; 69 ; 109, and note expressions which seem to have the force of *curses*, and to be uttered in a vindictive spirit. (2) Examine also Ps. 3 : 2, 7 ; 9 : 2-4 ; 18 : 37-43 ; 37 : 12-15 ; 52 : 5-7 ; 63 : 7-11 ; 137 : 7-9. (3) Weigh each of the following considerations, and decide whether individually or collectively they assist in a better comprehension of these passages :† (a) The verbs should be translated as futures, and not as imperatives or optatives, e. g., Ps. 109 : 9, *His children shall be fatherless*, etc., instead of *Let his children be fatherless*, etc. ; but is this grammatically possible? (b) The Old Testament did not teach the duty of loving and forgiving enemies ; a different standard existed ; but see Exod. 23 : 4, 5 ; Prov. 24 : 17, 18 ; 25 : 21, 22 ; Ps. 7 : 4, and story of Joseph in Genesis ; (c) These denunciations are personal, and are to be judged as we judge David's great sin ; what objection to this view? (d) After all, this element is very slight, and to be explained as due to the *vehemence of oriental expression* ; (e) These expressions are not personal ; David's enemies were God's enemies ; it is because of the insults which God has received that he utters them ; David's feelings against his own enemies are

* See introduction to various commentaries.

† Taken from Smith's "Bible Dictionary," *Imprecatory Psalms*.

described in Ps. 35: 12, 13; (f) They are an expression of outraged justice, forbearance having ceased to be a virtue; they express that feeling common to all ages, that the wicked deserve punishment. Do not many Christians of to-day *pray* that the convicted murderer may not escape hanging? (g) They are intended for dark days, days when the wicked are in power, when resentment becomes "the holiest of instincts."

STUDY XVI.—THE PSALMS OF DAVID—THIRD PERIOD.

- Remarks:** 1. Is there not danger, after all, that we shall expend all our energy in seeking for traces of historical connection between a given Psalm and the events which perhaps furnished the occasion of its origin, and forget what is of greater importance, the great teachings which the Psalm was intended to convey at the time of its writing, and during all time?
2. In carrying out the plan of the "Inductive Bible Studies," those who prepare them find difficulties of various sorts. Not the least among these is that of compressing into the space allotted the material that seems to demand admission. Necessarily *much* must be omitted. Perhaps, as it is, the "studies" have been made too comprehensive. We can only repeat what was said in connection with the third "study."
3. The "studies" are intended for students of all classes. Among those who make use of them there will be differences in natural capacity for work, in opportunities for study. Results will vary according to circumstances. One policy, however, must rule, whatever the circumstances: *Only as much of the work outlined should be undertaken as can be mastered in the time one has to devote to it.* Omit one-half, if necessary three-fourths, but *learn* the remainder.
4. The student has by this time learned that he is expected to do work *for himself*. Is not this, after all, the more satisfactory and profitable method?

First Step: Psalms relating to Absalom's Rebellion.

Read carefully the Psalms connected with Absalom's rebellion, in the following order: (1) 63, written in the wilderness during the flight before the passage of the Jordan; (2) 3; 4, morning and evening hymns, after passing the Jordan; (3) 26; 62, which perhaps refer to the traitors who deserted him; (4) 23; compare v. 5 with 2 Sam. 17: 27-29; (4) 27; 28, during his exile at Mahanaim; (5) 69; 109 (doubtful), which have been thought to refer to Ahithophel's treachery;—making notes under the following heads:

- (a) Expressions which indicate an eager desire for the privileges of the sanctuary.
- (b) Trust in God, that he will continue to help.
- (c) Assurance that in the end he will be delivered.
- (d) Internal evidence in favor of the Davidic authorship of any or all of these Psalms.

Second Step: Psalm 23, Special expressions, and figures.

Take up exhaustively Psalm 23, and treat as follows:

1. Read the Psalm and mark every expression which seems to need explanation, and with such helps as are within reach determine its force: e. g., (v. 1) "*my shepherd*," "*I shall not want*," (v. 2) "*still waters*," better "*waters of refreshment*," (v. 3) "*restoreth my soul*" (cf. 19: 7), "*paths of righteousness*," "*for his name's sake*," (v. 4) "*valley of the shadow of death*," better "*valley of deep darkness*," "*thy rod and thy staff*," (v. 5) "*preparest a table*" (2 Sam.

17: 17-29), "in presence of mine enemies," "anointed my head with oil," "cup runneth over;" (v. 6) "goodness and mercy," "will dwell in the house of the Lord," better "I shall return to dwell," etc., "forever."

2. Read vs. 1-4, and make an effort to interpret the language in strict accord with the figure; determine whether there is a single expression which cannot be taken literally as if uttered by a sheep, e. g., (1) "thou restorest my soul" = "thou dost revive, quicken me," the words *my soul* being often used in the sense of *my life*, or even *myself, me*, (2) "paths of righteousness," etymologically *paths of straightness* (paths that are not crooked and difficult), (3) "for his name's sake" = "for the sake of the shepherd's reputation," (4) "valley of deep darkness" = the dark ravines through which a Palestinian shepherd must often lead his flock), and note the influence of David's early shepherd life upon the diction.
3. Read vs. 5, 6, studying closely the second figure employed, that of a *host*, and compare with the narrative in 2 Sam. 17: 27-29.

Third Step: Psalm 23, Parallelism, logical connection.

1. Study the parallelism and strophic organization of the Psalm according to the following translation and division:*

"Jehovah is | my shepherd | I cannot want.
In pastures | of green grass | He causeth me to lie down;
Unto waters | of refreshment | He leadeth me;
Myself | he restoreth | —"

"He guideth me | in paths | of righteousness | for His name's sake;
Also | when I walk | in the valley | of dense darkness,
I fear not | evil, | for thou art | with me;
Thy rod | and Thy staff | they | comfort me.

"He prepareth | before me | a table | in the presence | of my adversaries;
Has he anointed | with oil | my head, | my cup | is abundance;
Surely goodness | and mercy | pursue me | all the days | of my life,
And I shall return | to dwell in the house | of Jehovah | for length | of days."

[This presentation is three-fold: (1) three strophes each of four lines; (2) the parallelism of the members; (3) the measurement, viz.: *first* strophe, three measures or tones; *second*, four measures; *third*, five measures.]

2. (a) Note the difference between Professor Briggs's translation and that of the R. V. (b) Determine the meaning and particular force of each line, as above presented. (c) Determine the logical connection between each line and that which precedes and follows it. (d) Determine the general force of each of the three strophes and the relation which they sustain to each other.

Fourth Step: Psalm 23, Theme, date and teaching.

1. Discover the theme of the Psalm and make an analysis upon the basis of this theme.
2. Consider the three views which are maintained as to the time in David's life at which this Psalm was composed; viz.: (1) when he was a youth shepherding his father's flocks; (2) when he was fleeing from Absalom; (3) when old and ready to die, he looks back upon his life fraught with so many dangers;—and produce reasons for and against each.

* By Prof. C. A. Briggs, in "Biblical Study," pp. 282, 283. It is given here because the old translation has become so familiar to all readers as to have lost its force in many particulars.

3. Note carefully the teachings of the Psalm under the following heads: (1) God's care manifested towards those who are in his keeping; (2) The situation of men as a result of this care.

Fifth Step: Special treatment of the Psalms.

Upon this or a similar model take up and work out other Psalms of this period, e. g., 3; 4; 27 or 69.

Sixth Step: The Messianic Element in the Psalms.

The Messianic Idea in the Psalms.*—(1) Note in Psalms 2; 20; 21; 45; 72; 110, the various representations of the Messiah as *King*. (2) Note in Pss. 22; 69, the expressions which refer to the Messiah as a *prophet and sufferer*. (3) Note in Ps. 110 the representation of the Messiah as a *priest*. (4) In what sense may these Psalms have been true of David or the original speaker, and yet, at the same time, true of the Messiah? (5) Granting that Ps. 40: 7-9 (Heb. 10: 5-7) is Messianic, is it possible for vs. 10-12 of the same Psalm to be so interpreted? Why not? Inference to be drawn from this? (6) In the same way, (a) Ps. 41: 9, according to John 13: 18, refers to the Messiah; but (b) is the first half of this verse quoted by Christ; and (c) would v. 10 be possible in the Messiah's mouth? (7) On the ground of these passages formulate two or three principles in accordance with which the Messianic application of the various Psalms seems to be regulated.†

* Consult various commentaries, especially Perowne, on the individual Psalms; introduction to Perowne's commentary, pp. 41-54; Briggs' "Messianic Prophecy," pp. 60-63.

† See Gardiner's "Old and New Testaments in their Mutual Relations," Lects. viii.-xii. New York: James Pott & Co.

SAMUEL, SAUL, DAVID AND SOLOMON.

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STUDY XVII.—TOPICS IN CONNECTION WITH 2 SAMUEL 1-12.

- Remarks :** 1. After (1) the preliminary work on 2 Samuel (in Studies IX-XII) and (2) the examination of the material furnished in the Psalter (in Studies XIII-XVI), we may now proceed to consider in detail (1) certain important topics relating to the period (Studies XVII-XVIII), (2) a consideration of David's reign as a whole (Study XIX), (3) the times and reign of Solomon (XX).
2. In the various methods employed, we should be careful to note closely the direct purpose of each treatment, and, for the time being, to confine our work and attention to that one thing.

First Step : 2 Samuel 1-12.

1. Recall, for the sake of having fresh in mind, the leading facts of 2 Sam. 1-12 : (1) *Chap. 1*, The tidings of Saul's death ; (2) *Chaps. 2 : 1-3 : 5*, The two Kingdoms at war ; (3) *Chaps. 3 : 6-4 : 12*, The Last of Saul's House ; (4) *Chaps. 5-6*, David settled at Jerusalem over all Israel ; (5) *Chap. 7*, Jehovah's promise to David ; (6) *Chaps. 8, 9*, The growth of the Kingdom ; (7) *Chaps. 10 : 1-11 : 1*, Wars with Ammon ; (8) *Chap. 11 : 2-27*, David's Sin ; (9) *Chap. 12*, David rebuked and repentant.
2. In connection with each of these headings, try to bring back all the details ; if you find it impossible, or even difficult, go to the text and read the narrative over again.
3. Still further, make it a point to connect with this historical matter the material furnished by the Psalms, following closely the classification of the Psalm-material suggested in the preceding "Studies."

Second Step : The Song of the Bow (1 : 17-27) ; David's Heirship.*

1. **The Song of the Bow :** (1) Look up in Bible Dictionaries what is said of the Book of Jasher and find other references to this same book in the Scriptures ; (2) Select the words and phrases which are more or less obscure, and with the aid of such helps as are within reach, ascertain their meaning : (a) *high places* (v. 19) ; (b) *Tell it not in Gath* (v. 20) ; (c) *daughters of the uncircumcised* (v. 20) ; (d) *not anointed with oil* (v. 21) ; (e) *lovely and pleasant in their lives* (v. 23) ; (f) *swifter than eagles* (v. 23), etc., etc. ; (3) Study the force of each individual verse in the song ; and ascertain the logical connection between it and the verses which precede and follow ; (4) Decide upon the theme of the song and show how it stands related to the circumstances with which it is connected ; (5) Consider some of the leading characteristics of the piece, e. g., its poetic beauty, the loyalty which it exhibits, the tender love which it breathes ; (6) Explain how David in view of his

* Consult the various commentaries *in loco*.

personal relations to Saul and his knowledge of Saul's character could have given utterance to such sentiments; (7) What is the important religious lesson taught us by the song as a whole?

2. **David's Heirship:** Read 2 Sam. 1:2, 10; 3:9, 10, 17, 18; 5:1, 2, and consider the feeling of the people in reference to David's heirship to the throne of Saul; (2) Formulate the reasons which led the people to elect him King over all Israel; (3) Compare 1 Chron. 11:3; 1 Sam. 9:16; 1 Sam. 25:30 and decide whether there seems to have been made some special divine declaration through Samuel in reference to the heirship; (4) Are we to suppose that the anointing of David by Samuel (1 Sam. 16:12, 13) had remained a secret from the nation? (5) Can you find any ground in Scripture for the view that David was a conspirator and a usurper? (6) If such a view cannot be substantiated by statements from Scripture, upon what does it rest? (7) What objection is there to the position that the account given us is one-sided, prepared in the interest of David and his successors?

Third Step: Royalty in Israel; Important Localities.

1. **Royalty in Israel:** From a study of 1 Sam. 24:6; 26:9, 11, 16; 31:4; 2 Sam. 1:14, 16 ascertain the feeling of the people in reference to the person of the King; (2) Indicate the reasons which existed for this feeling, e. g., was it because the King was appointed by God? or because he was the representative of God? (3) Gather, from available sources, information in reference to the sacredness of royalty among other people, e. g., Assyrians, Persians, Greeks; (4) Contrast the facts in the case, as they existed in Israel and outside of Israel, and explain the differences.
2. **Important Localities:** Note down the substance of each of the following texts in so far as it bears upon the *place* indicated, consulting the concordance for additional texts, and a Bible Dictionary for any additional information which may have been furnished by modern travelers: (1) *Hebron*, 2:11, cf. Gen. 23:2 seq.; Num. 13:22; Josh. 14:13-15; 21:11-13; 1 Sam. 30:31, etc.; (2) *Mahanaim*, 2:8; cf. Gen. 32:2; Josh. 13:26, 30; 21:38; 2 Sam. 17:24; 19:32, etc.; (3) *Gibeon*, 2:12; cf. Josh. 9:3 seq.; 10:2; 18:25; 21:17; 2 Sam. 20:5-10; 1 Kgs. 3:4-15; 2 Chron. 1:3, 5, etc.; (4) *Gezer*, 5:25; cf. Josh. 10:33; 12:12; 16:3, 10; 21:21; 1 Kgs. 9:16, etc.; (5) *Damascus*, 8:5; cf. Gen. 15:2; 1 Kgs. 11:23-25; 15:18; 20:1, 34; ch. 22; 2 Kgs. 6:24 seq., etc.; (6) *Hamath*, 8:9; cf. Num. 13:21; 34:8; 1 Kgs. 4:24 (cf. 2 Chron. 8:4); 8:65; 2 Kgs. 14:28, etc.; (7) *Rabbah*, 11:1; cf. Deut. 3:11; Josh. 13:25; note also Jer. 49:2, 3; Ezra 21:20; 25:5; Amos 1:14, etc.

Fourth Step: Jerusalem; Removal of the Ark.

1. **Jerusalem:*** (1) Collect the various names mentioned in connection with Jerusalem, e. g., Zion; Moriah; City of David; threshing-floor of Araunah; the Millo; (2) Study the topography of the city: (a) the plateau itself; (b) the valley on the east; (c) the valley on the west and south; (d) the Tyropœon valley; (3) The different views as to the situation of Zion; (4) Consider the significance of its location in Benjamin's territory, yet close to that of Judah; (5) Its suitability for becoming the national capital; (6) Its advantages as a

* See especially Kirkpatrick's 2 Samuel, appendix, Note VI; also article on *Jerusalem* in Bible Dictionaries; consult any books on modern travel in Palestine, e. g., Thompson, *The Land and the Book*; Stanley, *Sinai and Palestine*.

military post ; (7) Its adaptability for becoming the religious center of Israel ; (8) Gather together all the references to Jerusalem in the Pentateuch, Joshua, and Judges ; (9) Review again the details of its capture from the Jebusites by David.

2. **Removal of the Ark.*** (1) Read ch. 6 and 1 Chron. 13 ; 15 ; 16, noting down all the details of the removal ; (2) Review the psalms which are believed to have been written in connection with this event, e. g., Pss. 15, 24, 68, 101, 132 ; (3) In what sense was this event a merely personal event in David's life ; in what sense was it a national movement ? (4) What would be the effect of it upon the religious life of the people ? (5) Why was the anger of Jehovah kindled against Uzzah (6 : 7) ? (6) Compare Num. 3 : 29-31 ; 4 : 5, 15, 19, 20 ; 7 : 9, and determine whether he was acting in accordance with the Levitical law ; (7) How will you explain what seems to be the unnecessary severity of the divine action ? (8) Why was not the tabernacle also brought to Jerusalem at this time ? (9) Consider the view which would place the time of the removal of the ark to Jerusalem *after* rather than *before* David's sin.†

Fifth Step : Parallel Passages ; Nathan's Prophecy.

1. **Parallel Passages in the Pentateuch :** Compare and study the results of comparison of (1) 3 : 28 and 4 : 11 with Gen. 4 : 11 ; 9 : 5, 6 ; Num. 35 : 31-34 ; Deut. 19 : 13, 19 ; 21 : 7-9 ; (2) of 5 : 1 with Deut. 7 : 15 ; (3) of 12 : 9 with Num. 15 : 31 ; (4) of 12 : 13 with Lev. 20 : 10 ; 24 : 17.
2. **Nathan's Prophecy :** (1) Read the chapter (2 Sam. 7) carefully, verse by verse, and divide into sections ; (2) Compare closely the phraseology as follows : (a) of vs. 1, 11 with Deut. 12 : 10 ; 25 : 19 ; 3 : 20 ; cf. also Josh. 1 : 13 ; 22 : 4 ; 21 : 44 ; 23 : 1 ; Heb. 4 : 8 ; (b) of v. 12 with Gen. 15 : 4 ; 2 Sam. 16 : 11 ; Isa. 48 : 19 ; 2 Chron. 32 : 21 ; (c) v. 24 with Deut. 26 : 17, 18 ; Lev. 17 : 45 ; (d) v. 23 with Deut. 4 : 7, 8 ; (e) v. 14 with Exod. 4 : 22 ; Deut. 32 : 6 ; (3) Find out the meaning of "the law of mankind," "the up-bringing law of mankind" (v. 19) ; (4) What is the meaning of the word "forever" so often repeated in accounts of Jehovah's covenant with David, with Abraham and with Israel (cf. Ps. 89 : 30-34 ; Lev. 26 : 44, 45) ; (5) Formulate your conclusions as to the Messianic character of this chapter ; (6) How is this prophecy an advance upon those which have preceded it, and how is it still further developed in later prophecies ? (7) Show how disappointment as to its fulfillment in its lower sense led to a higher and more spiritual hope.

Sixth Step : David's Sin.

David's Sin : Read closely chapters 11, 12 and Ps. 51, and consider (1) the preliminary circumstances leading up to the case ; (2) The character of David's treatment of Uriah ; (3) The marriage with Bath-sheba ; (4) The force and appropriateness of Nathan's parable ; (5) The prophet's sentence pronounced upon the king ; (6) The confession of David ; (7) The revocation of the sentence ; (8) The death of the child ; (9) How far David's conduct is extenuated in view of the customs and habits of the time ; (10) The different aspect which the case assumes in view of his acknowledgment of his sin, his confession, humiliation and repentance, his trust in Jehovah for forgiveness.

* See Kirkpatrick's 2 Samuel, pp. 46, 47.

† See Professor Beecher's presentation of this view in THE OLD TESTAMENT STUDENT, Vol. VII.

STUDY XVIII.—SPECIAL TOPICS CONNECTED WITH 2 SAM. 13-24.

- Remarks:** 1. Make every possible effort to bring yourself into sympathy with the times you are studying; your success as a student of history will depend on this.
2. Do not forget that the books under consideration were written primarily to teach not history, but rather religious truth. If you study them, therefore, simply for the history which they furnish, you will be disappointed. Keep in mind that the writer had *always* a religious end in view.

First Step: Résumé of 2 Sam. 13-24.

Make for yourself in a form similar to that employed in Study XVII a résumé of the second part of 2 Samuel.

Second Step: Various Characters.

1. **Absalom:** Re-examine the material relating to Absalom and consider (1) the peculiar traits of his character; (2) how far the leading events of his life were the result of the provocation of Amnon's unpunished offence; (3) how far they were the result of the unwise and wavering policy of David in the treatment of his son; (4) how far they were the result of unfortunate and evil tendencies of disposition.
2. **Ahithophel:** Re-examine the material bearing upon his case and (1) formulate a statement which will describe his pride, ambition, and the circumstances of his death; (2) draw a parallel between his treachery and suicide, and those of Judas.
3. **Mephibosheth and Ziba:** Get the facts once more in mind and explain (1) the kindly attitude of David toward the former; was it altogether because of good feeling? and (2) the decision of David in reference to the land of Mephibosheth (19:24-30); was Mephibosheth, after all, perhaps, a traitor?
4. **Nathan:** Gather together the material relating to him, and note (1) his courage, devotion, wisdom; (2) his relations to David at the time of David's sin (2 Sam. 12); (3) when he proposes to build a house for the Lord (2 Sam. 7); (4) anticipating somewhat the narrative, when Solomon is proclaimed king (1 Kgs. 1).

Third Step: Tribal Jealousies; Pentateuchal Comparisons.

1. **Tribal Jealousies:** (1) Read Judg. 8:1, and note the fact and occasion of Ephraim's jealousy; (2) Read Judg. 12:1 seq., and note another case of tribal jealousy; (3) Read 2 Sam. 15:10, and explain why Absalom goes to Hebron; the attitude of Hebron to Jerusalem after the removal of the capital from the former place to the latter; (4) Read 2 Sam. 19:11-15, and note the jealousy of Judah; (5) Read 2 Sam. 19:41-43, and note the quarrel between Judah and Israel in reference to the bringing back of the king; (6) Read ch. 20:1, 2, and note Sheba's effort to restore the sovereignty to Benjamin; (7) Trace the influence of these jealousies in the later history of Israel.
2. **Comparison with Pentateuchal Passages:** Compare and study the results of the comparison of (1) 2 Sam. 6:2 with Leviticus 24:16; Deut. 28:10; (2) 2 Sam. 14:7 with Num. 35:19; Deut. 19:12, 13; (3) 2 Sam. 18:17 with Deut. 21:20, 21; (4) 2 Sam. 19:21 with Exod. 22:28.

Fourth Step : Saul's Sons ; Numbering of the People.

1. **The Execution of Saul's Sons:*** Study 2 Sam. 20, 21, and (1) consider the date of this event in view of the fact that it must have occurred (a) after David became acquainted with Mephibosheth (ch. 9 : 1 seq.), but (b) in view of chs. 16 : 7, 8 ; 19 : 28, before Absalom's rebellion ; (2) Explain how the nation should be suffering famine because of the sins of Saul committed years before ; (3) Explain why Saul's sons, who are not accessory to their father's crime, should be put to death in order to atone for that crime ; (4) Explain why this incident is not related in 1 Chronicles ; (5) Consider whether the execution of Saul's sons would establish David more firmly upon the throne.
2. **Numbering of the People :** (1) Study 2 Sam. 24 ; † (2) Read the parallel account in 1 Chron. 21 : 1-27 ; (3) Divide the passage into four divisions, viz : vs. 1-9, 10-14, 15-17, 18-25 ; (4) Master thoroughly the details of the case ; (5) Consider whether there was any sin in the taking of the census (compare Exod. 30 : 12-14) ; (6) If not in the taking of the census, in what did it consist ? (7) What is the evidence for the view that a military armament was intended with a view to foreign conquests ? (8) Explain why so many people should have been punished for a sin committed by one man ; (9) Why did " David's heart smite him " ? (9) Consider the passage in its relation to the topography of Jerusalem.

Fifth Step : David's Thanksgiving ; His Last Words.

1. **David's Psalm of Thanksgiving** (ch. 22) : ‡ Consider (1) the circumstances under which the psalm was written (v. 1) ; (2) The introductions to similar songs (Exod. 15 : 1 ; Deut. 31 : 30) ; (3) The general relation of the chapter to Psalm 18 ; (4) the many small variations between the two chapters ; (5) The question whether the psalm or the chapter in Samuel is the original ; (6) The inferences to be drawn from all this concerning the text ; (7) The thought of the various sections, viz : vs. 2-4, 5-7, 8-16, 17-21, 22-25, 26-28, 29-31, 32-37, 38-43, 44-46, 47-51 ; (8) The relation of the contents to the circumstances under which the psalm arose.
2. **David's Last Words** (2 Sam. 23 : 1-7) : (1) Take up each verse, and try to indicate its thought ; (2) Put the whole into a connected statement which shall include the essential thought ; (3) Formulate the prophetic element in the passage ; (4) Compare this with the thought of 2 Sam. 7 ; (5) Compare also Micah 5 : 2 ; Ps. 72 : 1-3 ; Isa. 11 : 1-5 ; Zech. 9 : 9 ; Jer. 23 : 5 ; 33 : 15 ; Ps. 72 : 6 ; Mal. 4 : 2.

STUDY XIX.—DAVID AND HIS REIGN.

- Remarks :** 1. It now remains, before leaving the period of David, to group together the material as it is connected with the great character of the times, *David*.
2. In this work, much help may be gained from reading the articles on *David*, in Encyclopedias and Bible Dictionaries and from monographs like *David, King of Israel* (Harper and Brothers) by Wm. M. Taylor ; *The Life of David* (MacMillan) by Alex. Maclaren.

* Cf. especially Kirkpatrick's 2 Samuel, pp. 234, 235.

† Kirkpatrick's 2 Samuel, p. 238.

‡ Kirkpatrick's 2 Samuel, p. 235 seq.

*First Step: David's Preparation and Qualifications.**

1. Recall the facts of his *home-life* as a *Shepherd*, so far as they are given, and (1) Show in what respects this life would be a training and preparation for his great life-work; e. g., the opportunity it would furnish for calm thought and deep reflection; (2) Endeavor to find in his later life and writings traces of the influence of these early years.
2. Review the details of his life *at Saul's court*; (1) Indicate the temptations to which he must, of necessity, have been exposed; (2) Show as a matter of fact, how these were withstood; (3) Point out the value of such a discipline as a preparation for his later work, training him, as it did, in self-control and generosity.
3. Review, now, the period during which he was an *outlaw*; (1) Show the temptations which must have beset him in this life; (2) Account for his alliance with the Philistines against his own countrymen; (3) Decide whether this period really marks a retrogression in his life and character; (4) Show, however all this may be, how his bandit-life furnished a necessary kind of training; e. g., (a) developing sympathy with the oppressed; (b) increasing his knowledge of men; (c) furnishing an opportunity for practice in the art of ruling men.
4. Consider now (1) David's qualification as a ruler thus acquired, and as manifested in his life as king; (a) his person, as adapted to the life of a warrior; (b) his natural ability as a ruler; (c) his courage; (d) his personal magnetism; (e) his trust in God; (f) his consciousness of his divine commission; (2) The evidence furnished that he was a popular ruler; (3) The explanation in view of all this of the temporary success of Absalom's rebellion:† (a) Absalom's personal popularity; (b) Judah's dissatisfaction at her loss of preëminence; (c) Benjamin's desire to regain the headship; (d) the national jealousy between the North and South.

Second Step: The Kingdom as David found it.

1. Recall the reign of Saul; (1) its lack of organization; (2) its lack of strong, aggressive effort; (3) the many disturbing elements; (4) the sudden and disastrous close.
2. Try to picture to yourself in view of this the condition of things when David took the throne: (1) Was there any civil or religious organization? cf. the time of Samuel's organization. (2) The country was practically in the hands of the Philistines, the inveterate enemies of Israel. (3) Every effort toward organization would be opposed not only by the Philistines, but by all the surrounding nations.
3. Remember, too, (1) that all the friends and retainers of the old dynasty would, at least, secretly oppose any movement on the part of David looking toward an establishing of his position as king; and (2) that there existed many tribal jealousies and antagonisms which would make it extremely difficult to secure concerted effort in regard to any measure.
4. Put all this together and try to realize, at least in some sense, the *condition of things* at the time when David came to the throne.

* See Kirkpatrick's 2 Samuel, Introduction, chap. V.

† Kirkpatrick's 2 Samuel, Introduction p. 36.

*Third Step: David's Reign.**

Divide his reign into three parts and in review consider briefly each period.

1. **David, king of Judah;** Make out a list of important events of the period during which David was king of Judah, giving especial attention to the following points: (1) David's message to the Gileadites (2: 5-7); (2) Ishbosheth made king of Israel (2: 8-11); (3) The war between Israel and Judah; (4) The story of Asahel (ch. 2); (5) Abner's proposals to David (ch. 3); (6) Abner's death (ch. 3); (7) Death of Ishbosheth (ch. 4).
2. **David, king of all Israel (first period):** Get an idea of the consecutive events in David's life from the time of his becoming king of all Israel to the capture of Rabbah (12: 26-31), giving especial attention to the following points: (1) The capture of Jerusalem (15: 4-16); (2) The removal of the ark (ch. 6); (3) The promise of everlasting dominion to the house of David (ch. 7); (4) David's foreign conquests (ch. 8); (5) His fall and punishment (chs. 10-12).
3. **David, king of all Israel (second period):** (1) Gather together the leading events in the reign of David from the time of the outrage committed by Amnon to the time of Sheba's insurrection, giving especial attention to (a) his treatment of Absalom when he had fled from home (chs. 13, 14); (b) the details of Absalom's rebellion (chs. 15-18); (c) the details of the restoration (chs. 19, 20); (2) Consider the relation of all these facts to the future attitude of Israel and Judah.

Fourth Step: The Results of David's Reign.

While a full appreciation of David's reign can only be obtained after a careful study of all succeeding Israelitish history, it is possible to see almost at once certain great things accomplished. These have been summed up by Kirkpatrick† under four heads:

1. **The consolidation of the tribes into a nation;** the unifying of what had been discordant elements; the unity not one of long duration, yet one the force and influence of which continued long to be felt.
2. **The acquisition of the territory,** for which Israel had long fought; a possession "indispensable for the expansion and development of the nation and through it of the true Religion which had been entrusted to its guardianship."
3. **The union of all the good influences** at work in the nation; religion and politics united, the king the representative of Jehovah, and responsible to his will as revealed by the prophets.
4. **The furnishing through his reign of a type** for the great reign of the future; David's reign was regarded as the *golden age* and formed the basis of the hopes and prophecies of the Messianic reign which was to come.

Fifth Step: David's Character.

1. Consider the instances which show the force and influence of his character and life over others, e. g., (1) Saul's daughter loving him unasked; (2) the friendship of Jonathan; (3) his sway over the outlaws; (4) the yielding of the priests even to his desires; (5) his dealings with Abigail; (6) his relations to the king of the Philistines; (7) Saul's confession when he (Saul) comes into his presence; (8) the loyalty of certain subjects in the time of the rebellion.

* See Kirkpatrick's 2 Samuel, Introduction, ch. VI.

† Kirkpatrick's 2 Samuel, Introduction, chap. VI, p. 39.

2. Consider the points of character revealed in (1) his relations with *Absalom* (contrast the relations of Saul and Jonathan); (2) his relations with *Joab*, his general; (3) his connection with *Ittai* (2 Sam. 15: 19-22); (4) *Zadok and Abiathar* (2 Sam. 15: 24-29); (5) *Shimei* (2 Sam. 16: 5-14; 19: 16-23; 1 Kgs. 2: 8, 9); (6) *Barzillai* (2 Sam. 17: 27-29; 19: 31-40).
3. Consider (1) the varied character of his life as shepherd, minstrel, warrior, free-booter, poet, statesman, prophet, priest (for, though not a priest by descent, he performed priestly functions), king; (2) the contradictory elements in his make-up,—“passion, tenderness, generosity, fierceness;” (3) in a word, the striking feature of his character,—*its manysidedness*.
4. Compare with him from different points of view other great characters in biblical and profane history.

STUDY XX.—THE TIMES AND REIGN OF SOLOMON. 1 KGS. 1-4; 8-11.*

Remarks: 1. In this “study” let us take up again the method employed in our work upon 1 Samuel.

2. We are approaching the end of an important period. To gain a comprehensive grasp of it, as well as to be prepared to appreciate the period which follows, we must try to preserve the connection between all that has gone before and that which is now to follow.
3. For general reading consult (1) the commentaries on the chapters cited; (2) the article on *Solomon* in Smith's Bible Dictionary; (3) Stanley's History of the Jewish Church, 2d series, Lecture XXVI; (4) Geikie's Hours with the Bible, Vol. III, chs. xiv, xv, xvii; (5) *Solomon, his life and times* (Farrar).

First Step: General Study.

1. **First Reading:** Study (with note-book and pencil in hand) 1 Kgs. chapters 1: 1-11: 43, and write down as you go along, the main points of the story, e. g., (1) David's old age; (2) Adonijah's attempt and Solomon's coronation; (3) David's last charge concerning the law and concerning certain individuals, and his death; (4) the fate of Adonijah, Abiathar, Joab, Shimei; (5) the vision at Gibeon; (6) the two women; [(7) the preparation for and building of the temple; ‡] (8) dedication of the temple; (9) second vision of Solomon; (10) building of cities, etc.; (11) the Queen of Sheba; (12) troubles which threaten the peace of the kingdom; (13) the death of Solomon.
2. **Second Reading:** Study again, (1) correcting or improving the work done; (2) gaining a still greater familiarity with the material; (3) indicating in connection with each point the verses which treat of it; (4) comparing in a general way the parallel accounts in 1 Chron. 29-2 Chron. 9.
3. **Résumé:** Take up the points or topics one at a time, and, *in thought*, associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

* This “study,” so far as concerns material, follows closely Professor Beecher's “study” on the same subject in THE OLD TESTAMENT STUDENT, Vol. VII, p. 122 seq.

‡ This will furnish the basis for the study of the next lesson and may be omitted here.

Second Step: Word Study.

[In each chapter there are words or expressions which either (1) are obscure or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice.]

1. Take up each chapter, in the light of the familiarity with it already gained, and make out a list of such words or expressions; in doing this, select only the most important.
2. Consult, on this list, such helps as are within your reach. (Perhaps Lumby, *Book of Kings*, 2 vols., Cambridge Bible for Schools and Colleges, will furnish the needed assistance.)

Third Step: Topic Study.

1. **Solomon's Dominions:** (1) Read Gen. 15:18 and note the extent of country originally promised; (2) Read 4:21, 24 and determine with the use of a map the frontiers (cf. 2 Chron. 9:26); (3) Read 4:21b; 2:39; 11:14-25 and note the character of the relation sustained toward Solomon by subject nations outside of Israel; (4) Why did Israel never gain full possession of the promised land?
2. **The Canaanites and their tribute-service:** Consider (1) Deut. 20:16, 17; 7:2; 3:6, and note the promise of and command for their extermination; (2) Judg. 2:3, the revocation of the promise; (3) Josh. 16:10; 17:13; Judg. 1:28, 30, 33, 35, the tribute-service of the Canaanites; (4) 1 Kgs. 9:15, 20-22, treatment of the Canaanites by Solomon; (5) some facts about this tribute-service gathered from 1 Kgs. 5:13-18 (cf. Exod. 1:11; Gen. 49:15; 1 Kgs. 4:6; 12:18).
3. **Solomon's Revenues:** Gather the facts, e. g., (1) 1 Kgs. 10:14; 2 Chron. 9:13, as to amount; (2) 1 Kgs. 4:21; 10:23-25 (10:1-10, 13); 10:15b, as to the various kinds; (3) 4:7-28, as to levies; (4) from tribute-service (see above); (5) what other sources?
4. **Solomon's Commerce:** Consider (1) 10:15 in reference to "chapmen;" (2) 10:28, 29 (2 Chron. 1:16, 17; 9:28) in reference to the horse and chariot trade; (3) 5:6, 8-12; 9:11-14, trade in building materials and skilled labor; (4) 9:26-28; 10:11, 12, 22, in reference to voyages; (5) the meaning of "Tarshish-ships" (cf. 1 Kgs. 9:28 with 2 Chron. 8:18); (6) the probability of any overland trade (cf. 9:18).
5. **Solomon's Wisdom:** Read (1) 10:23, 24; 11:41; 5:7, 12; Neh. 13:26 concerning its greatness; (2) 4:29, 34, concerning the nature of it; (3) 10:1, 3, 4, 6, 7, 8 concerning his ability to deal with hard questions; (4) 3:9, 11, 12, 28; 2:6, 9, the practical and, to some extent, spiritual character of this wisdom; (5) 11:3-9, as to the general failure of his life in spite of the wisdom.
6. **Solomon's Family:** (1) Read 3:1; 7:8; 9:16, 24; 11:1, about Pharaoh's daughter; (2) 11:1, 2, about other foreign wives; (3) 14:21, 31; 11:1, 5, about Rehoboam's daughter; (4) 11:3, for the total number of wives; (5) what was the purpose in all this? (6) 4:11, 15, his daughter.
7. **Solomon's Age at Accession:** This is a very unsettled question; full discussions will be found in the literature referred to at the beginning of the "study."

Fourth Step : Classification.

In the light of work done thus far, take up still again the chapters of the lesson and classify the material, which is found, under the following heads : (1) Names of important persons ; (2) names of important places ; (3) important events ; (4) important sayings ; (5) miraculous events ; (6) literary data ; (7) chronological data ; (8) customs and institutions ; (9) historical allusions.

Fifth Step : Organisation.

Under the head *Solomon's reign*, prepare a statement containing not more than three hundred words which shall embody the chief facts as recorded in the narrative (not including the account of the Temple).

Sixth Step : Religious Teaching.

Consider Solomon's life and reign, and from a study of it find *six teachings* applicable to modern times. It would be easy for the writer to indicate these ; it would be just as easy for you, after having read, to forget them. If you will think them out for yourself, and this you can do in a few minutes, they will be your own, and of far more value than any which might be suggested by another.

SAMUEL, SAUL, DAVID AND SOLOMON.

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STUDY XXI.—THE TEMPLE OF SOLOMON.*

- Remarks:** 1. The great monument of Solomon's time was the temple. Much that has been written concerning it is of uncertain value. While it would, upon the whole, be unprofitable to give the subject the time which would be required to master it, it would be a great mistake, in the study of this period, not to obtain at least a general knowledge of it.
2. The treatment here presented is that of the Rev. Jesse L. Hurlbut, D.D., Plainfield, New Jersey, published in connection with a former series of Inductive Studies.

First Step: The Development of the Temple Idea.

1. The germ of the Temple was the *Altar*, the earliest institution of worship, Gen. 4:3, 4; 8:20. This was regarded as the meeting-place between God and man, with an offering to express atonement for sinners. Wherever the patriarchs encamped, they built an altar of rough, unhewn stones, Gen. 12:6-8; 26:25. This material was employed for the altar throughout Israelite history, Exod. 20:24, 25. The stone was piled up to give it form, but the true altar was the earth within it.
2. An advance was made when special sanctity was assigned to a *locality*, as Bethel, "the house of God," Gen. 13:3, 4; 28:18-22; 35:1-3, 6, 14, 15.
3. Both ideas, of a meeting-place with God, and of a dwelling-place for God, were united in the *Tabernacle*; one in the altar, the other in the Holy of holies, Exod. 25:8. The name of this structure was "the tent of meeting," Exod. 29:42-45; 33:7 (R. V.), i. e., the tent where men met with God. Cf. the modern "meeting-house."
4. After the Tabernacle found a permanent home at Shiloh, it took on by degrees more of the temple-form. The name "temple" first appears in 1 Sam. 1:9. A substantial building with posts, rooms around it for priests (1 Sam. 3:3), gates (1 Sam. 4:13, see margin R. V.), gradually took the place of (more probably, were built around) the ancient tent.
5. The rise of Judah's power under David, and the concentration of worship at Jerusalem, led to the plan of a solid and enduring building. Notice the stages of purpose in 2 Sam. 6:1-12; 7:1-13. A fuller account in 1 Chron. 15-17. The arrangements were made during the close of David's reign, and a store of materials prepared, 1 Chron. 28:11-19; 29:2-8.

Second Step: The Purpose of the Temple.

1. To furnish a fitting place for the public worship of God. The services kept Jehovah prominently before the people, and perpetuated and promoted religion. See Ps. 84.

* The literature on this topic is voluminous; the reader may consult with profit (1) the article on *The Temple* in Smith's Bible Dictionary; (2) the various commentaries *in loc.*; (3) Geikie's *Hours with the Bible*, Vol. III, chap. xvi; (4) Stanley's *History of the Jewish Church*, 2d series, chap. xxvii.

2. To symbolize the presence of God among his people. Hence the house, with its holy place, and holy of holies. Other nations had their idols. Israel had its house wherein no image stood, Exod. 20: 3, 4; Lev. 26: 11, 12; 2 Chron. 6: 1, 2.
3. To present in symbols the great truths of redemption. These were expressed by the altar and the sacrifices, Lev. 1: 1-5; 2 Chron. 7: 1-14; Heb. 9: 22. Much of the epistle to the Hebrews is intended to show the relation between the services of the Old Covenant and the salvation under the new.
4. To strengthen the bond of union among the tribes. For this purpose there was but one Temple and one altar for all the Hebrew world, and all rival shrines were forbidden, Deut. 12: 8-14; Josh. 22: 10-27. Three times in each year the people gathered from all Israel for worship, Deut. 16: 16. Notice the effect of this on the nation, 1 Kgs. 12: 26-28.

Third Step: The Building of the Temple.

1. **The Place:** Its earliest mention is in Gen. 22: 1, 2, 14, though the identity is not certain. Purchased by David, 2 Sam. 24: 17-25; 1 Chron. 21: 18-30; 22: 1. Chosen as the location of the Temple, 2 Chron. 3: 1. It is believed that the native rock directly under the Dome of the Rock, miscalled the Mosque of Omar, is the spot where the altar of the Temple stood.
2. **The Foundation:** In order to provide a place, the summit of the mountain was extended on the southern side overlooking the declivity called Ophel. The platform thus constructed looked down 270 feet (according to Josephus, 450 feet to the valley of the Kedron). Under it were arched chambers, and great cisterns containing ten million gallons of water. This reservoir was filled by underground aqueducts from Solomon's Pool near Bethlehem. It supplied the Temple, and during sieges, the city. A reference to this may be in Ps. 46: 1-5.
3. **The Materials:** These were (1) stone, from quarries still to be seen, north of the city. (2) Cedar, with which the House was covered, and of which partitions and roofs were made. See 2 Chron. 2: 3-9; 1 Kgs. 6: 8-10. (3) Gold and silver, for decorations, 1 Chron. 22: 14; 29: 4; variously estimated at from 500 million to 5,000 million dollars, according to different valuations of the talent. Obtained by David from the plunder of conquered nations. (4) Brass (perhaps should read *copper*). See the catalogue of brazen utensils and ornaments in 1 Kgs. 7: 15-47.
4. **The Construction:** Time occupied, see 1 Kgs. 6: 1, 38. Dedicated eight months after its completion, 1 Kgs. 8: 1, 2. Built without sound of hammer or chisel, perhaps out of respect for the ancient law, 1 Kgs. 6: 7; Deut. 27: 5, 6. Excavations show that a trench was hewn out of the native rock, in which the lowest course of stone was laid. No chips of stone, or fragments, are found near it, showing that the hewing was done elsewhere.

Fourth Step: The Plan of the Temple.

1. **Sources of Information:** (1) The two accounts of the building in 1 Kgs. 5-8, and 2 Chron. 3-7. These should be studied carefully. (2) The account of the Tabernacle in Exod. 25-40. Most of the known dimensions of the Temple were twice those of the Tabernacle, and the general plan was the same. Each will help us to reconstruct the other, where figures are not given. (3) Ezekiel's vision of the temple, Ezek. 40-46. Uncertain whether

he describes Solomon's or Zerubbabel's Temple, yet the information is of value. (4) Allusions to the Temple after its building, as in 2 Kgs. 11:5-16; 12:9; 16:10-18; 25:13-17; and the parallel passages in 2 Chron. (5) The account of the later Temple (Herod's) as gathered from the references in the New Testament, the tract Middoth in the Mishna, and the description by Josephus, who, however, wrote from memory twenty years after its destruction. (6) Recent investigations, especially those under the auspices of the Palestinian Exploration Fund, which have corroborated some opinions, and absolutely refuted others.

2. **The Court:** This was an unroofed quadrangle, surrounded by a wall, corresponding to the court of the Tabernacle, Exod. 27:9-18. Dimensions unknown, but stated by Josephus to be about 500 feet square, or one-half those of the court of the Gentiles in Herod's Temple. The wall on the eastern side was known in the New Testament period as Solomon's Porch, John 10:23; Acts 3:11; and probably stood as the modern one does, on the ancient foundation. See allusions to this court in 1 Kgs. 8:64; 2 Chron. 20:5; 24:21. It was divided into two parts, outer and inner, 1 Kgs. 6:36; 2 Chron. 4:9; like the court of Israel and court of the priests in the later Temple. The inner court was higher, and the more sacred, Joel 2:17. In the courts were (1) *the altar*, built of rough stone, and covered with plates of brass or copper. Its dimensions, 2 Chron. 4:1. (2) *The Tank* or "sea," made of brass (copper?) and standing on twelve brazen oxen, 2 Chron. 4:2-5. (3) *Ten lavers*, movable water-carriers on wheels, used for washing the sacrifices, 2 Chron. 4:6. Described minutely in 1 Kgs. 7:27-39. (4) As some hold, *a grove of trees*, probably in the outer court, Ps. 52:8; 92:12-14.
3. **The Porch:** This was the front or vestibule of the house. It was a tower of stone, covered probably with cedar, nearly 200 feet high, in several stories, and containing rooms for various uses, 2 Chron. 3:4. Its inside measurements were 20 cubits wide, 10 cubits deep and 120 cubits high. Two remarkable pillars, perhaps named after their makers, stood in the entrance. See 1 Kgs. 7:15-22.

Fifth Step: Plan of the Temple (continued).

1. **The Holy Place:** Passing through the Porch, one comes to the *Holy Place*, called in 2 Chron. 3:5, "the greater house." Dimensions (1 Kgs. 6:17), 40 x 20 cubits. [We may regard the cubit as about 1 foot 8 inches long.] It was in length and breadth twice the dimensions of the same room in the Tabernacle. But we notice several variations from the pattern of the Tabernacle: (1) In place of the golden candlestick, were ten candlesticks or lamp-stands, 2 Chron. 4:7. (2) In place of the table of shew-bread, were ten tables, 2 Chron. 4:8. At each end of the room were double doors, probably in addition to the veil, 1 Kgs. 6:31-33. All of these were changed in the later temple, which followed more closely the plan of the Tabernacle. In the Holy Place stood also the altar of incense, 1 Kgs. 7:48; 2 Chron. 4:19.
2. **The Holy of Holies:** Beyond the Holy Place was the *Holy of Holies*, called in 1 Kgs. 6:16 "the oracle." This was a cube of 20 cubits in each dimension, 2 Chron. 3:8. It contained two gigantic cherubim of wood, covered with gold, 2 Chron. 3:10-13. Also the ark of the covenant and its contents, 2 Chron. 5:4-10. For a description of the ark see Exod. 25:10-22. In

the later Temple this room was entirely empty (except for a marble stone on the floor, on which the blood was sprinkled on the Day of Atonement), as the ark was lost in the destruction of the city by Nebuchadnezzar.

3. **The Chambers:** Around the temple building, but separate from it, and on independent walls, were rooms for the priests, occupied during each priest's fortnight of service through the year. They were in three stories; the upper stories larger than the lower, on account of different thickness in the wall, 1 Kgs. 6:5-10; Jer. 36:10; Ezek. 40:45, 46; 42:1-6.

Sixth Step: The History of Solomon's Temple.

The following are the leading events in the history of the Temple:

1. The dedication, 2 Chron. 5:1-6:22.
2. The regard for the Temple, Ps. 27:4; 43:1-4; 84:1; 132:1-5.
3. Its treasury plundered, under Rehoboam. This involved the loss of all the wealth gathered by David, 2 Chron. 12:9-11.
4. The repairs under Joash, 2 Kgs. 12:4-15.
5. Desecration by Ahaz, 2 Kgs. 16:10-19.
6. Reconsecration by Hezekiah, 2 Chron. 29:1-36.
7. Desecration by Manasseh, 2 Chron. 33:1-18.
8. Purification and repair by Josiah, 2 Chron. 34:1-13, 29-33.
9. Final destruction by Nebuchadnezzar, 2 Chron. 36:11-21; Jer. 52:12-23.

STUDY XXII.—THE HIGHER CRITICISM OF THE BOOKS OF SAMUEL.*

- Remarks:** 1. Before concluding our work, it is important that we form some definite conception of the "Books of Samuel" as a whole. Inasmuch as we have studied their contents, we are in a position to do this work without much difficulty.
2. The work to be done may technically be called the *higher criticism* of the Books of Samuel, as over against the lower or textual criticism of those books. The fact that this term has been misunderstood and abused is no good reason why we should drop it.
 3. We are not to be troubled if we find that the material of these books has been taken from several sources. We shall surely find this to be the case. The question of inspiration is in no way affected by the fact.

First Step: Name, Contents.

1. Consider the *name* of the books, and (1) ascertain the name employed in the Septuagint, (2) the reason why the books are so called, whether (a) because Samuel was the author, or (b) because he was the chief actor; (3) how can the latter view be true, when, as a matter of fact, Samuel has nothing to do with the events of the Second Book?
2. Make a very hasty review of the contents of the Books under the following divisions:

* The best treatment accessible in English will be found as usual in Kirkpatrick's commentary. Other and, in some respects, fuller aid may be obtained from article on *Samuel* in Smith's Bible Dictionary; Lange's *Samuel* (Chas. Scribner's Sons).

- 1) Samuel's early life, 1: 1-4: 1a.
- 2) A period of national disaster, 4: 1b-7: 1.
- 3) Samuel's work as judge, 7: 2-17.
- 4) The first king appointed, 8-10.
- 5) The reign of Saul till his rejection, 11-15.
- 6) The decline of Saul; the rise of David, 16-31.
- 7) Reign of David over Judah, 2 Sam. 1-4.
- 8) The period of David's growth, 5-9.
- 9) David's fall and punishment, 10-20.
- 10) Various appendices, 21-24.

Second Step: Characteristic Features of these Books.

1. If you read Hebrew, decide whether the linguistic features betoken an early or late authorship; is the language pure, classic, or full of late words, forms, and idioms?
2. Recall the material of the books and decide whether the style was (1) living, fresh, vivid; or dull, heavy, monotonous; (2) simple, or involved; (3) minute, or general; (4) historical or legendary.
3. Read 1 Sam. 9: 9; 17: 12, 14, 15; 27: 6, and consider the evidence furnished by the books themselves that they are a redaction of material gathered from various sources. Compare the Books of Kings in reference to the same question.
4. With your eye on the brief synopsis given above, think through the books, and try to determine whether there seems to be a unity in them from the point of view of the compiler.
5. Compare (1) 7: 15-17 with 8: 1 seq. and 12: 2 seq.; (2) 9: 1-10, 16 with 8; and 10: 17-27; (3) 18: 5 with 18: 13-16; (4) 1 Sam. 31: 4 with 2 Sam. 1: 9, 10, etc., and reconcile these apparent contradictions with the view that the books are a unit.
6. Compare the Books of Samuel with those of Kings and Chronicles in reference to the existence of chronological statements, and explain why so few, comparatively, are found in Samuel.
7. Compare, for example, (1) 1 Sam. 14: 47, 48 with ch. 15; (2) 2 Sam. 21-24; and note the absence of *chronological* order.
8. Compare (1) the separation of 21: 1-14 and ch. 24; (2) 21: 15-22 and 23: 8-39, and note the absence of *logical* arrangement.
9. Note the religious and theocratic character of the books everywhere apparent.
10. Note, finally the very large prophetic element in the Books.

Third Step: Sources, Date, Authorship.

1. Consider the following as probable sources of the material and try to determine what material came from each particular source:
 - 1) Prophetic records of Samuel, Nathan and Gad (cf. 1 Chron. 29: 29; 1 Sam. 19: 18; 22: 5; 2 Sam. 24: 11; 2 Chron. 29: 25; 2 Sam. 7: 2 seq.; 12: 25; 1 Kgs. 1: 8 seq.; 2 Sam. 12: 1 seq.). Is not this the more probable in view of the prevailing prophetic element in the books and of the fact that later history constantly refers to prophetic writers?
 - 2) State chronicles of David (1 Chron. 27: 24), statistical and annalistic in character.
 - 3) The charter of Samuel (1 Sam. 10: 25).

- 4) National poetical literature, for example, the Book of Jasher (2 Sam. 1 : 18).
- 5) Oral tradition, which, as all antiquity testifies, was a common method of transmitting even the most important literary material.
2. Consider, now, the date at which the Books assumed substantially their present form :
 - 1) What evidence is furnished by the language ?
 - 2) What evidence is furnished by such expressions and allusions as are found in 2 Sam. 13 : 18 ; 1 Sam. 9 : 9 ; 5 : 5 ; 6 : 18 ; 27 : 6 ; 30 : 25 ; 2 Sam. 4 : 3 ; 6 : 8 ; 18 : 18 ?
 - 3) What evidence is furnished by 2 Sam. 5 : 5 ; in the Sept. 2 Sam. 8 : 7 ; 14 : 27 ; 1 Sam. 27 : 6 ?
 - 4) What is the evidence furnished by the writer's attitude toward the offering of sacrifices in various places, 1 Sam. 7 : 5 seq. ; 9 : 13 ; 10 : 3 ; 14 : 35 ; 2 Sam. 24 : 18-25 ?
3. Consider the views which are held concerning the authorship or construction of the Books.

Remark : There is no space here for a presentation of even an outline of these views. The student is referred to the commentaries and articles in Bible dictionaries.

*Fourth Step : Parallel Accounts in Chronicles.**

1. Make a rapid comparison, either independently, or by aid of an analysis furnished in some commentary, of the Books of Samuel and that part of Chronicles which traverses the same ground, and note down
 - (1) The material contained in Samuel, but not in Chronicles, e. g.,
 - (a) David's reign at Hebron ; war with Saul's house (2 Sam. 1-4).
 - (b) David's adultery and its punishment, 2 Sam. 11, 12.
 - (c) The history of Absalom's rebellion (2 Sam. 13 : 20).
 - (d) Execution of Saul's sons (2 Sam. 21 : 1-14).
 - (e) David's thanksgiving and last words (2 Sam. 22 ; 23 : 1-7).
 - (2) The events narrated in Chronicles, but not in Samuel, e. g.,
 - (a) Catalogue of warriors (1 Chron. 12).
 - (b) Details of the removal of ark to Jerusalem (1 Chron. 13 : 1-5 ; 15 ; 16).
 - (c) Preparations for building Temple (1 Chron. 22).
 - (d) Organization of Priests, Levites, army, etc. (1 Chron. 23-27).
 - (e) Assembly of the people at Solomon's accession (1 Chron. 28 ; 29).
2. Upon the basis of these facts, try to classify the points of difference between the two books, the things which each makes prominent, which each omits.
3. Upon the basis of these facts try to determine whether the author of one of these books was, perhaps, a *prophet*, the author of the other a *priest*. Which was the work of the prophet, which of the priest ?
4. Now endeavor to ascertain the great underlying purpose of each writer,—the purpose, which (1) led him to insert one kind of material, and omit another kind ; (2) led to a different presentation by each of the same material.
5. Formulate the results of this investigation under the head of Relation of the Books of Chronicles to the Books of Samuel.

* See especially Kirkpatrick, *Second Samuel*, Introduction, chap. 3.

*Fifth Step: Relation of the Samuel History to Old Testament History in General.**

1. Consider, in general, the preparatory character of the entire Old Testament dispensation and that for which it was preparatory.
2. Consider the chief elements included in this preparation, viz.,
 - (1) The training and development of the nation, Israel.
 - (2) The growth and development of the Messianic idea.
 - (3) "God's progressive revelation of himself."
3. Consider the relations of the Books of Samuel to the first of these elements, the training of Israel.
 - (1) The period of Israelitish history immediately preceding.
 - (2) The period introduced at this time.
 - (3) The period which follows the one here introduced.
4. Consider, in a general way, the Messianic idea during this period.
5. Consider the revelation made by God of himself during this period, as seen in
 - (1) The building of the temple.
 - (2) The institution of the prophetic order.
 - (3) The advance in the closer relation of man to God, as illustrated especially in David's Psalms.

STUDY XXIII.—ISRAELITISH CIVILIZATION BEFORE THE DIVISION OF THE KINGDOM.

- Remarks:** 1. Israel first became a nation under David; until that time there was little or no opportunity for the development of national feeling, or civilization. The question arises, What was the condition of things at the time of Solomon's death?
2. The subject was in part covered by Study XX., which had to do with Solomon's reign. Only a small portion of this, however, need be repeated.
 3. This "study" is in substance the same as that prepared by Professor Willis J. Beecher, D.D., Auburn, N. Y., and published as one of a preceding series.

First Step: Political Organization.

1. **Elders:** (1) From 1 Sam. 4:3; 30:26; 11:3; 16:4 and other texts we learn that in Israel the *elders* were a class invested with great power, and that there were elders for a particular city, for a tribe, and for the nation as a whole; (2) no information exists as to how a man became elder, whether (a) by age, (b) by inherited nobility, (c) by some kind of election, or (d) by the fact of being a prominent citizen; (3) from 1 Sam. 11:3; 16:4; 4:3; 15:30; 2 Sam. 17:4, 15, etc., we learn that the elders had to do not only with affairs of local government, but, as well, of matters of national importance; (4) from 1 Sam. 8:4; 10:17; 2 Sam. 2:4; 3:17; 5:3; 19:9-11, etc., we learn that the people and the elders appointed and deposed kings, subject to divine interference.
2. **Civil Divisions:** There were two: (1) that into tribes and families, cf. 1 Sam. 10:20, 21; (2) that into thousands, hundreds, fifties, which, though most frequently mentioned in connection with the army, was nevertheless also a civil division, cf. 1 Sam. 17:18; 2 Sam. 18:1, 4 with 1 Sam. 10:19-21; 23:23.

* See, especially, Kirkpatrick, 2 Samuel, Introduction chap. 5, of which the treatment here suggested is an analysis.

3. **Captains:** (1) In most cases, 1 Sam. 12:9; 14:50; 17:18, 55; 2 Sam. 2:8, etc., the "captain" (Hebrew *sar*) is a military officer; (2) in other cases, however, 1 Chron. 15:5, 6, 22; 24:5, 6, etc., where the word is translated "chief," "master," "governor," "prince," "ruler," it is applied to men who had charge of the music, of business affairs and of civil affairs; (3) from 2 Sam. 4:2 (cf. 1 Sam. 22:2); 1 Chron. 12:21, 28, 34; 11:6, 21; 2 Sam. 23:19, etc., we learn that the captains differed from the elders in being either chiefs of free companies, who had been accepted by the king, or in being under appointment from the king.
4. **The National Assembly:** (1) From Num. 20:10; Josh. 8:35; Judg. 20:1, 2; 21:5, 8; 1 Kgs. 8:14, 22, etc., we learn of a national assembly (*qahal*) in which the people, or more especially the elders and princes (*nesiim*) assembled for the transaction of national business; (2) the gatherings in 1 Sam. 17:47; 2 Sam. 20:14 were not strictly "national assemblies"; (3) it is to be noted that in these assemblies the captains were prominent, the government, probably, being thus represented.

Second Step: Military Affairs.

The information is somewhat scattered and indefinite:

1. **Equipment of a Warrior:** (1) Read the story of David and Goliath (1 Sam. 17) and indicate, as best you can, the dress of a warrior; (2) supplement this by reading, by aid of a concordance, various texts on the words "shield," "helmet," "coat of mail," "sword," "spear," "bow," "arrow," "sling."
2. **Cavalry and Chariots:** (1) Read the law on the subject, Deut. 17:16; (2) Is there any record of the employment of cavalry and chariots in David's times? (3) Read 1 Kgs. 10:26; 2 Chron. 1:14, and note the changes which are in Solomon's times introduced.
3. **Other Details:** (1) Read 1 Sam. 11:7, 8 in reference to the raising of large armies; (2) 1 Chron. 27:1-15 in reference to David's national guard; (3) 2 Sam. 23:8-39; 1 Chron. 11:10-47, roll of David's heroes; (4) 2 Sam. 8:18; 15:18; 20:7, 23; 1 Kgs. 1:38, 44, etc., David's "Cherethites and Pelethites."

Third Step: Architecture and Commerce.

1. Read (1) 1 Sam. 22:6 and note the primitive character of the scene; (2) 2 Sam. 5:9-12; 7:1, 2; 11:2, and note the facts relating to the royal residence.
2. Review the leading features of Solomon's temple, the king's house, the house of the forest of Lebanon, the house of Pharaoh's daughter, Tadmor, the store-cities, and draw an inference as to the condition of architecture and in Solomon's times.
3. Read the accounts given in 1 Kgs. 10:12-21; 2 Chron. 9:11-20 of the fine wood-work, the targets and shields, the ivory throne, the gold vessels, etc., and draw an inference as to the stage of advancement of the decorative art.
4. Study (1) 1 Kgs. 10:15; 2 Chron. 9:14 in reference to "traders" in general; (2) 1 Kgs. 10:28, 29; 2 Chron. 1:16, 17; 9:28, in reference to Solomon's horse and chariot trade; (3) 1 Kgs. 5:6, 8-12; 9:11-14; 2 Chron. 2:8-16; 8:2, in reference to trade with Phœnicia for building materials and skilled labor; (4) 1 Kgs. 9:26-28; 10:11, 12, 22, in reference to voyages, Tarshish-ships; (5) 1 Kgs. 9:18; 2 Chron. 8:4, in reference to an overland trade.

Fourth Step : Population ; Common Life.

1. In reference to the density of *population* consider (1) the 300,000 and the 30,000 of 1 Sam. 11:8; (2) the 30,000 of 13:5; (3) the 210,000 of 15:4; (4) the 800,000 and 500,000, with the 1,100,000 and 470,000 of 2 Sam. 24:9; 1 Chron. 21:5.
2. In reference to the credibility of these numbers, consider (1) that these regions then had a larger area of good soil, and less of barren rock, than now; (2) that the Philistine force mentioned in (2) above may have been partly allies from great distances; (3) that the "thousands" may sometimes have been "thousands" of organization instead of being strictly numerical, and that a large proportion of the thousands may not have been full; (4) that discrepancies may perhaps be accounted for by varying modes of enumeration, rather than by supposing false numbers; (5) that there are probably some cases of error in the transmission of numbers.
3. In reference to *common life*, consider (1) 1 Sam. 16:20; 17:17, 18; 25:11, 18; 2 Sam. 16:1, 2; 17:27-29 as to what constituted good living; (2) 1 Sam. 25:11-36; 2 Sam. 13:23, 28, as to what were apparently secular feasts; (3) 1 Sam. 9:12, 13, 22-24; 16:2, 3; 20:6, on the local sacrificial feasts; (4) 1 Sam. 1:9, etc.; 2 Sam. 6:17-19; 1 Chron. 16:1-3; 29:21, 22a, on the peace-offering to Jehovah; (5) the texts, taken from a concordance, which contain the words "wine," "strong drink," for the use of wine and strong drink in this period; (6) 1 Chron. 29:3-9, etc., on the accumulation of wealth.

Fifth Step : Administration of Government.

1. Under *executive management*, consider (1) 2 Sam. 8:15-18 (cf. 20:23-26; also 1 Kgs. 4:1-6) in its bearing upon the administration of the Kingdom of Israel under David; (2) the terms: (a) recorder (2 Kgs. 18:18, 37; 2 Chron. 34:8); (b) scribe (cf. 2 Kgs. 12:10; 18:18); (c) tribute or levy (20:24); (3) additional information to be obtained from 1 Chron. 27:25-34.
2. Under the *administration of justice*, consider (1) Ruth 4:12, on the formality of procedure in civil cases; (2) 1 Kgs. 2:25, 34, 46 on the summary treatment of offenders; (3) 2 Sam. 3:27; 14:6, 7, 11 on the existence of the law of blood-revenge; (4) 2 Sam. 15:2-4, on the right of appeal to the king; (5) whether these cases and others which may be cited are in agreement or disagreement with the Pentateuchal laws.

Sixth Step : Customs and Manners ; Music ; Poetry ; Writing.

1. **Customs and Manners:** Consider (1) 2 Sam. 13:1-22, on the arrangements of the royal household, employments of those belonging to the royal family, simplicity of the royal establishment; (2) 2 Sam. 13:23-29, on the character of the festivities of the princes; (3) 2 Sam. 14:1-24, on the possibility and manner of approach to the king; (4) 2 Sam. 15:1-6, on the simplicity and details of the royal functions; (5) the contrast with this of Solomon's surroundings (see Study XX.).
2. **Music:** Consider 1 Sam. 10:5; 18:6-8; 2 Sam. 23:1; 6:5; Amos 6:5; 1 Chron. 13:8; 15:16, 19, 22, 24; 16:5, 6, 42; 23:5; 25:1-31; 2 Chron. 7:6; 29:27, 30, in reference to the condition of the art of music.
3. **Poetry:** Consider in reference to the existence and character of the art of poetry (1) 1 Sam. 2:1-10, 27-36; 2 Sam. 1:17-27; 3:33, 34; 22; 23:1-7;

- (2) the titles to the Psalms; (3) the passages in reference to music (see above); (4) 1 Chron. 16:7-36; Luke 20:42-44; Acts 1:16, 20:2:25-31, 34; 4:25, 26; Rom. 4:6-8; Heb. 4:7.
4. **Writing:** Consider (1) the possibility of the poetic, musical, architectural, historical, priestly, and prophetic activity of these times existing without the art of writing; (2) 1 Sam. 21:13; 2 Sam. 11:14, 15; 2 Chron. 2:11; 1 Chron. 27:24; 23:27; 24:6; 29:29; 1 Sam. 10:25, etc.

STUDY XXIV.—THE PROPHETIC ELEMENT CONNECTED WITH SAMUEL, DAVID AND SOLOMON.

- Remarks:** 1. It is appropriate to close this series of "studies" with a brief résumé of the material which it furnishes in the line of prophecy.
2. The work attempted must, of necessity, be only a general classifying of the most important points, under a few heads.
3. For a full discussion of the material, the reader is referred to Briggs, *Messianic Prophecy*; Orelli, *Old Testament Prophecy*; Elliott, *Old Testament Prophecy*.

First Step: Texts upon Prophecy.

1. Let us read those detached verses in the Books of Samuel, which have to do with the question of prophecy. These texts are 1 Sam. 2:27; 3:10; 9:9; 10:5, 6-12; 14:42; 19:19, 20, 23; 28:6; 30:7.
2. Examine them a second time, with a view to seeing what light they throw upon the following questions:
 - (1) What different words are used to describe the prophet? (Prophet, seer, man of God?)
 - (2) How did the prophet receive the divine revelation? (Dream, vision, word of mouth, enlightened spiritual discernment?)
 - (3) What information is furnished about the order of the prophets, and prophetic schools?

Second Step: Prophecies.

1. Make a fresh study of *Hannah's Hymn*, 1 Sam. 2:1-10, under the following heads:
 - (1) Discover the particular circumstances under which the Hymn is said to have been delivered.
 - (2) Study the thought of each verse, and then combine the verses into sections as follows:
 - (a) vs. 1-3. The character of Jehovah,—holy, incomparable.
 - (b) vs. 4-8. The power of Jehovah in the world.
 - (c) vs. 9, 10. His treatment of the wicked and the righteous.
 - (3) Consider now whether the Hymn contains any reference to the supposed occasion of its writing, viz., *Samuel*.
 - (4) Explain how, fifty years before the anointing of a king in Israel, there could be so definite a reference to a king as is contained in v. 10.
 - (5) Consider whether this reference to a king may not be of a prophetic character, and the whole Hymn find its connection with Samuel in view of his work in founding the monarchy.

- (6) Notice, finally, the climax of the poem: *The Lord shall judge the ends of the earth, that he may* (this is the correct rendering) *give strength unto his king and exalt the horn of his anointed.*
2. Study again 1 Sam. 2: 35, 36:
- (1) Recall the circumstances, viz., the religious condition of things, the lives of Eli's sons.
 - (2) Read the prophecy and note its general meaning: destruction of Eli's house, raising up of another family.
 - (3) Gather from 1 Sam. 14: 3; 21: 2; 22: 9; 22: 20-23; 1 Kgs. 2: 27, the facts concerning the subsequent history of Eli's house.
 - (4) Take up (a) the strong argument in favor of interpreting the passage of *Samuel*, based upon the connection of the preceding and following chapters; and (b) the objections founded on the difficulty of applying to Samuel such terms as "sure house," "walk before mine anointed forever." "priest."
 - (5) Consider the interpretation which would find the fulfilment in Zadok's line, and through this in the Messiah.

Third Step: Prophecies (continued.)

1. Study 2 Sam. 7: 11-16 (1 Chron. 17: 10-14):
 - (1) Examine closely the circumstances leading up to the prophecy.
 - (2) Compare the parallel passages in Sam. and Chron.
 - (3) Decide upon the meaning of each verse, e. g.,
 - v. 11. Shalt thou build a house for *me*? Rather *I* will build a house for *thee*.
 - v. 12. When thou art dead I will establish thy seed after thee.
 - v. 13. He shall build a house for me; I will establish his throne forever.
 - v. 14. I will be his father, and he shall be my *son*; if necessary I will punish him; but
 - v. 15. I will never leave him, as I left Saul.
 - v. 16. Thy house, thy throne shall be established forever.
 - (4) Now select the great ideas contained in the passage, and those which especially characterize it.
 - (5) In conclusion, determine whether it was fulfilled in Solomon, in the whole royal line of David, including the Messiah, or in the Messiah alone.
2. Study 2 Sam. 23: 1-7, the last words of David:
 - (1) Understand that before these words were uttered the Psalms which David wrote must have been sung.
 - (2) Examine the long, repetitious, yet very interesting introduction in vs. 1-3a.
 - (3) Study the *character* of the righteous ruler as described in vs. 3b, 4.
 - (4) What is the thought of v. 5? "Is not my house so with God, in view of the everlasting covenant, etc.?"
 - (5) Formulate, on the other hand, God's relation to the wicked, vs. 6, 7.
 - (6) Select, now, the great ideas of the passage, as they stand related to the Davidic dynasty.

Fourth Step: The Prophetic Order.

Certain aspects of this subject, in view of Samuel's connection with it, deserve study at this juncture:

1. What, after all, was the relation of Samuel to the order?

2. Consider the number and character of the prophecies and prophets before this period.
3. What were the "Schools of the Prophets"?* (1) The localities in which they were held; (2) the subjects studied; (3) the teachers' methods; (4) the character of the students; (5) their means of subsistence; (6) the periods of history in which they flourished; (7) their influence upon Israelitish history.

Fifth Step: The Work of the Prophet.

Only some of the more important aspects of the question may be noticed:

1. The various methods of communication to the prophets, e. g., (1) dream, (2) vision, (3) enlightened spiritual discernment.
2. The particular periods in the history of prophecy in which each of these methods was most prominent.
3. Their relative character; which the highest? which the lowest?
4. The methods employed by the prophet in conveying his message to the people.
5. The work of false prophets in Israel: (1) its extent; (2) its character.
6. Were there prophets outside of Israel? In what respect did their work differ from that of Israel?
7. The place of the work of the prophets in the divine plan of redemption.

Sixth Step: Prophecy.

Consider a few of the questions relating to prophecy:

1. What is it? Are you satisfied with the definition "religious instruction"?
2. What is the origin of prophecy?
3. Distinguish between prophecy and prediction; or are they synonymous?
4. Distinguish also between a prophecy which is *directly* prophetic, and one which is *typically* prophetic.
5. How could men, in the Old Testament times, distinguish false from true prophecy?
6. May some predictions be supposed to have been made from a study of history, past and present, and instinctively, as it were?
7. What is the evidence of the fact that the prophecies had a supernatural origin?

Remark.—It is not expected that at this stage of the work, the ordinary student will be able to answer to himself all the questions here indicated. They are intended rather to stimulate thought and to prepare the mind in a measure for a consideration of the material which will be obtained later.

Concluding Remark: In this series of studies, much valuable material has been omitted, because the original plan demanded a limitation of the amount to be used. It is believed, however, that enough has been furnished, if it has been properly mastered, to give a broad and, in the main, accurate idea of the history and the literature of the period of Samuel, Saul, David, and Solomon.

* See articles in Bible Dictionaries; also *The Schools of the Sons of the Prophets*, by Ira M. Price, Ph.D., *THE OLD TESTAMENT STUDENT*, Vol. VIII, pp. 244-249.



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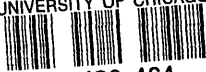
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